



Darcy John Bouchard, li Exouile

FREE

The Tree of Life

The Ten Sephiroth
and
Twelve Chakras
and
Sevenfold Nature of Iself

Darcy John Bouchard, li Exouile

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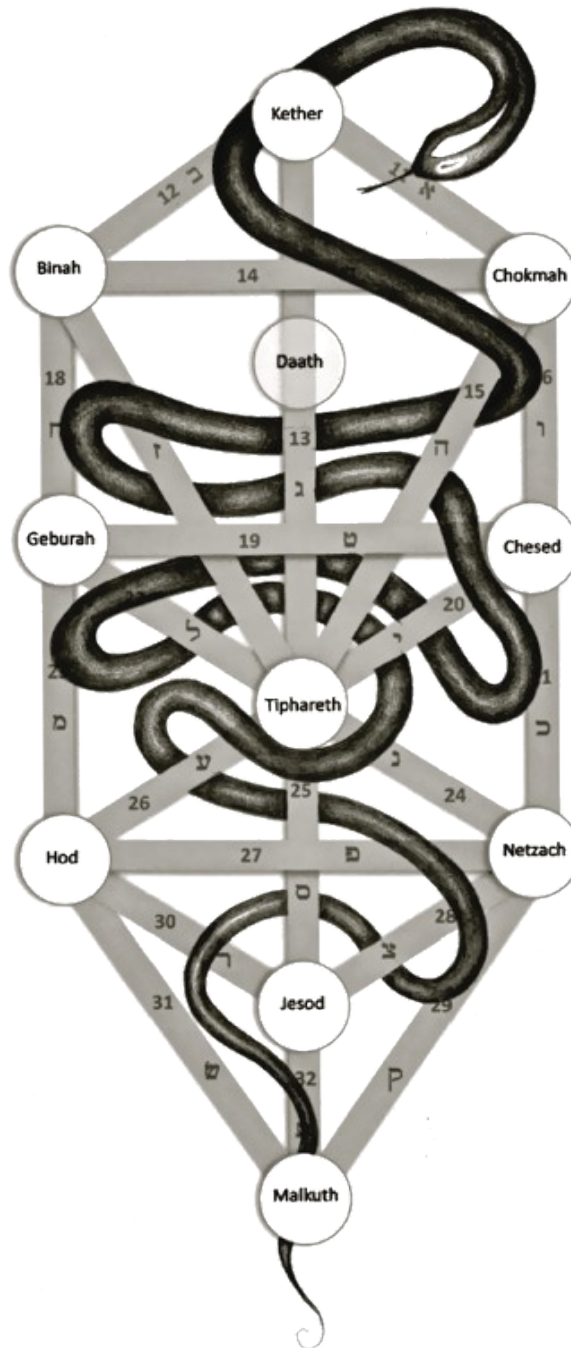


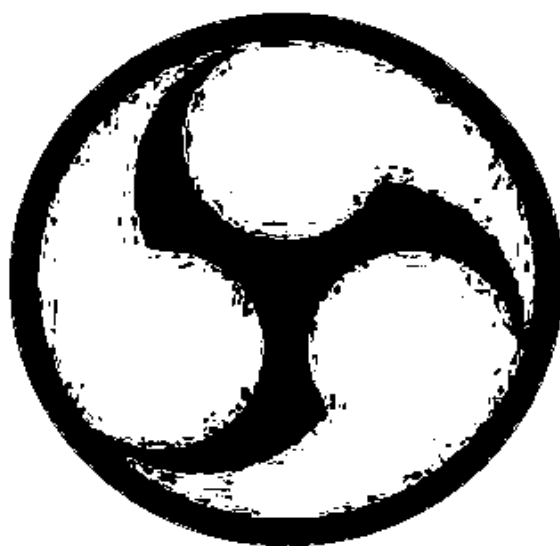
Front Cover Illustration
“God shows Adam and Eve the Tree of Life in the Garden of Eden”
German School

Vignette
On the left, “*Temptation of Eve in the Garden of Eden by the serpent.*” On the right, “*Adam and Eve are cast out of the Garden of Eden.*”

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The Ten Sephiroth & the Twelve Chakras and Sevenfold Nature of Iself





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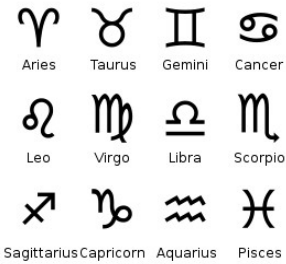
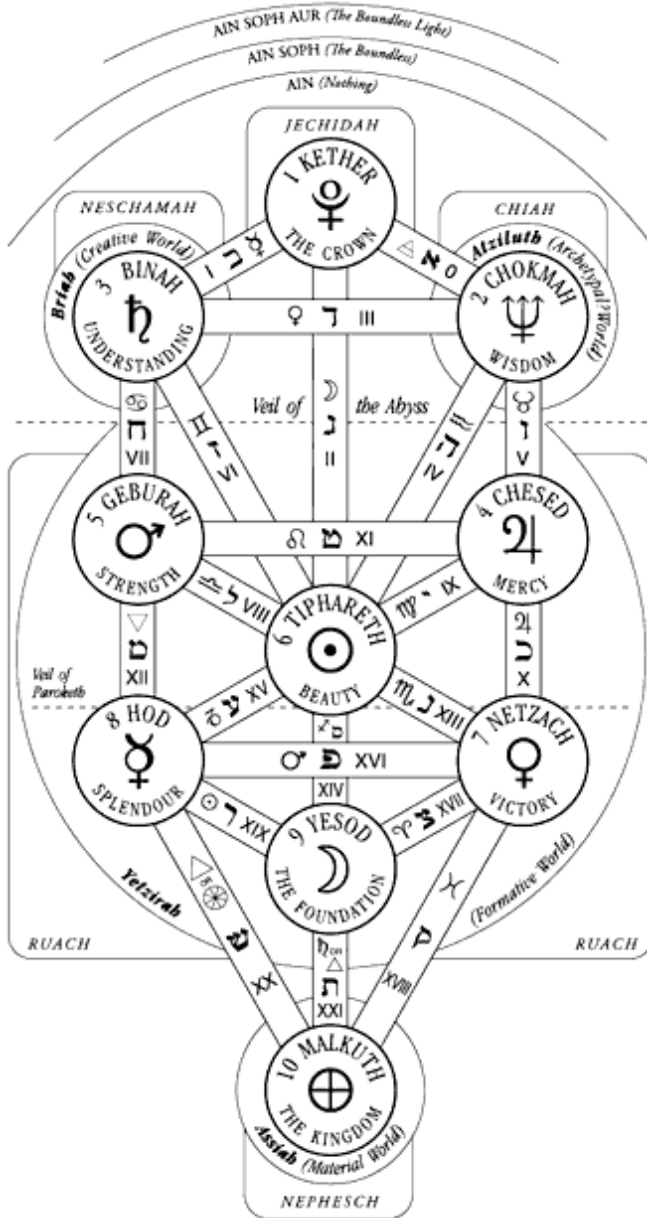
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The Tree of Life

The Ten Sephiroth and the Twelve Chakras and Sevenfold Nature of Isel'f

Part One

An Introduction to the Ten Sephiroth



The “*Sefer ha-Zohar*” (“*Book of Splendor*”), one of the most important of Jewish mystical books, attributed to **Moses de León** (c. 1240 – 1305), a Sephardic rabbi known in Hebrew as **Moshe ben Shem-Tov** (משה בן שם-טוב די-ליאון) sought to revive a “communion” between the faithful and the Divine, which manifests “Iness” in the “**Ten Sephiroth**” (emanations) representing an intermediate stage between God and creation: (*Sephirah* is from the Hebrew ספירה, which means *enumeration* (“counting”) or jewel.

Just as these emanations are contained within the Godhead, so they impregnate all beings outside it. Man is capable, by practicing precise rites, of influencing the Sephiroth which determine the span and progress of the world. The theory of Sephiroth became the backbone of Spanish Quabbalistic teachings, represented by a great number of images.

The Negative Veils of Existence

These emanations arise out of **three preliminary states** that are considered to precede manifestation. The first is a state of complete nullity, known as **Ain** (אין “nothing” or “absence”), which does not and cannot mean **Negatively Existing** (if such an idea can be said to mean anything); the second state, considered a “concentration” of Ain, is **Ain Suph** (אין סוף “boundless, without limit, infinite”) (i.e. Infinite Space); the third state, caused by a “movement” of Ain Suph, is **Ain Suph Aur** (אין סוף אור “limitless light”), and it is from this **primal duality of infinity** - the infinitely small and the infinitely great - the clash of which produced the initial brilliance of the first emanation of creation, which happens to be **Light**, אור (Aur).

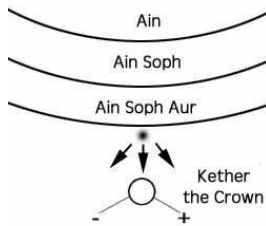
The word “**Aur**” symbolizes the **Universe immediately after Chaos**, the confusion or clash of the infinite opposites: “א” (*Aleph*) is the Egg of Matter; “י” (*Yod*) is Taurus, the Bull, or Energy-Motion; and “ר” (*Resh*) is the Sun, or organized and moving **System of Orbs**. The three Letters of “**Ain**” thus repeat the three Ideas. The emanations of creation arising from Ain Suph Aur are ten in number, and are called Sephiroth (ספירות, singular Sephirah ספירה, “enumeration”).

It is very difficult to explain the **Negative Veils**, because they represent a reality (or lack thereof) that is, by definition, beyond human comprehension.

“Since it does surpass all finite understanding, immutable and boundless as its expanses are to the human mind whose most profound speculation could not approach to the faintest adumbration of what It is in Itself, it must ever remain a mysterious emptiness - No-thing.”

Israel Regardie, an occultist/psychologist,
“*Tree of Life*,” p. 45

The **Ain Suph** is *neither Spirit nor Will*, but rather the underlying condition or material for both, *as well as* being the **ultimate cause of matter and force**. Such things come into *spontaneous existence* from the Negative Veils because of the “**Will to manifest**.” This law states that the Light (“Ain”) is normally in *a state of quiescence*, moving in constant motion in a perfect circle, as an **Ouroboros**. However, from time-to-time, the Light concentrates on itself and becomes polarized into Spirit and Matter. The mechanism for this process is unclear... something that cannot be understood in any reasonable sense. But whatever the method, the result of the process is the concentration of **Infinite Light in Kether**.

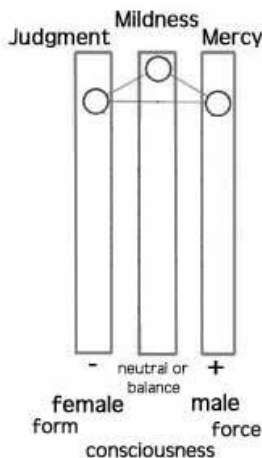


Within, or beyond, these three quabalistical veils of the negative existence is everything that is not. In a sense, they represent pre-existence, the state of all things before they make their initial manifestation in **Kether**, the first Sephira, or sphere of existence. The **limitless ocean of negative light** does not proceed from a center, for it is centerless, but it concentrates a center, which is the first sephira - Kether... which therefore may be said to be the **Malkuth** or the *number ten of the hidden Sephiroth*. Thus “Kether is in Malkuth and Malkuth is in Kether.”

“As above, so below.”

A mystic phrase beginning of the Emerald Table.

The **ten sephiroth of universal vibration** emerge from the Ain Suph, which is the “**Microcosmic Star**” that guides our interior. This “Star” is the “**Real Being of our Being**.” Ten sephiroth are spoken of, but in reality there are *actually twelve sephiroth*; the Ain Suph is the eleventh, and its tenebrous antithesis is in the **Abyss**, which is the twelfth Sephirah. These are twelve spheres or universal regions that interpenetrate each other without confusion. These twelve spheres gravitate in the **central atom of the sign of the infinite**. **Solar humanity** unfolds in these twelve spheres.



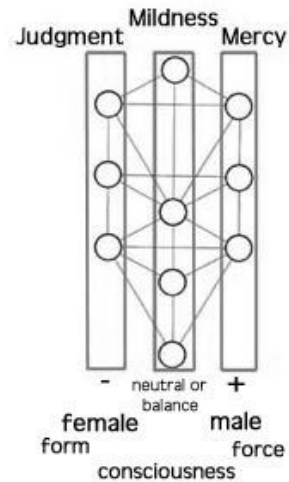
The negative energy creates the **Severity (Judgment) pillar** on the left side and the positive energy creates the **Mercy pillar** on the right side of the Tree of Life. And *thus* the next two Sephiroth arise: **Chochmah (Wisdom)** on the right side, and **Binah (Understanding)** on the left side. The left pillar is also called the **Pillar of Form**, the right pillar the **Pillar of Force**, and the middle pillar, the **Pillar of Consciousness**. Of the middle pillar it is said that it both shows how God reveals Himself to us (downward movement) and how it is our path for “conforming to His image” (upward movement).

The **three Sephiroth** - Kether, Chochmah and Binah - form a trinity, called the **Supernal Triad**. Under this trinity is the **Abyss**. Above the Abyss is the **realm of ideas**, or the **Ideal**. Under the Abyss, is the **world of the real**, or **Reality and Causality**, in which the next seven Sephiroth are to come. The next seven Sephiroth are the crystallization, the densification, of the subtle ether. Together they produce the universe... the world as we know it.



The **Sephirothic Tree** consists of “ten globes of luminous splendor” arranged in “three vertical columns” and connected by “22 channels or paths.” The ten globes are called the **Sephiroth** and to them are assigned the numbers 1-to-10. The three columns are called “**Mercy**” (on the right), “**Severity**” or, as above, “**Judgment**” (on the left), and, between them, “**Mildness**,” as the reconciling power. The columns may also be said to represent **Wisdom**, **Strength**, and **Beauty**, which form “the triune support of the universe,” for it is written that the foundation of all things is the “Three.”

All of the spheres belong to one of these three pillars and share particular characteristics with the other pillars which belong to that Pillar.



Boaz, called **Severity**, lies on the left hand side of the Tree of life as you look at it as a diagram drawn on a piece of paper, but on the right hand side of the body. It is associated with ‘left brain functions.’ This represents the female side of man - the “**anima**.” It is composed of the following sephira: Binah, Geburah, and Hod. Binah, the Great Sea, is the sphere of Yin, the highest aspects of the feminine principles, whereas the lower spheres, representing war and science, are generally considered to be masculine. This is the Yin at the centre of Yang

The middle pillar of equilibrium, where all of the distinct levels of Consciousness are found is called **Beneficence**, and is composed of the following sephira: Kether, Tiphareth, Yesod, Daath, and Malkuth). It represents the balance between the male and female pillars - and is associated with holism and integration.

Jachin, called **Mercy**, found on the right hand side of diagrams of the Tree of Life, is associated with the left hand side of the body and ‘right-brain functions.’ This represents the male side of woman - the “**animus**.” It is composed of the following sephira: Chochmah, Chessed, Netzach.

Note: **Chochmah** is the top sphere of “**Yang**,” the highest sphere of the masculine, whereas the lower spheres are generally considered to have feminine characteristics. This is Yang at the centre of Yin, as shown in the famous Taoist symbol.

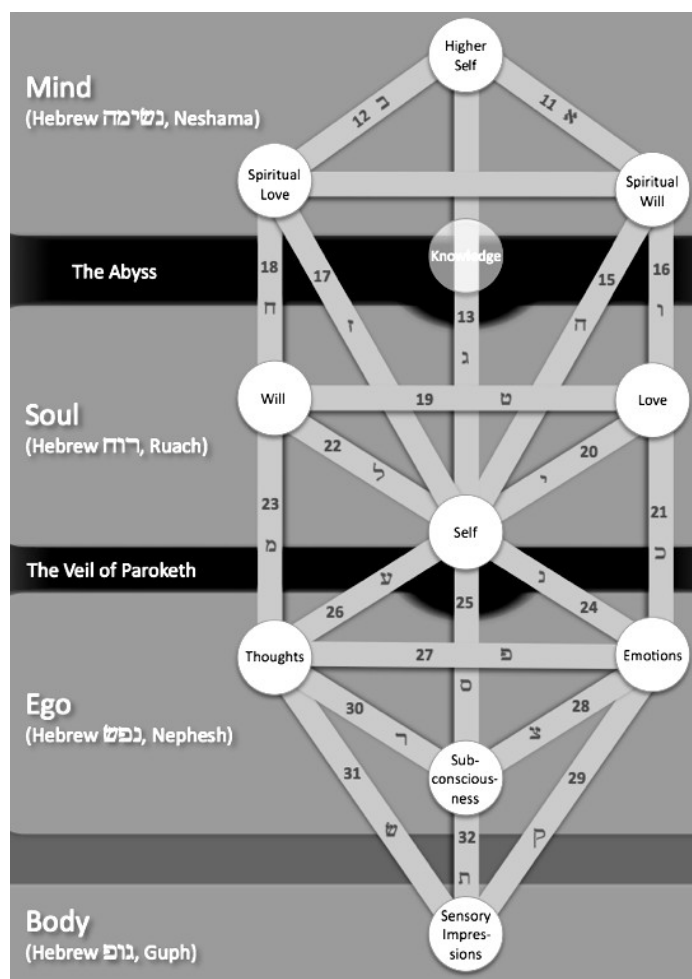


Everything can be described in terms of **Yin and Yang**, which are:

- in an opposition relationship, knowing that each of them carries within it the germ of the other;
- in a relationship of interdependence, the one not being conceived without the other; the excess or deficiency of one of the two implies consequences on the other and an imbalance of the whole;
- in relation to begetting and mutating from one to the other, as, for example, when the day gives way to night.



The 22 Channels



The 22 channels have been assigned to the letters of the **Hebrew alphabet** and related to *“the major trumps of the Tarot deck.”* When the ten numbers which pertain to the globes (Sephiroth) are combined with the 22 letters relating to the channels, the resultant sum is 32 - the number peculiar to the **Quabbalistic Paths of Wisdom**. These Paths, occasionally referred to as the 32 teeth in the mouth of the Vast Countenance or as the 32 nerves that branch out from the Divine Brain, are analogous to the first **32 degrees of Freemasonry**, which *elevate the candidate to the dignity of a Prince of the Royal Secret.*

According to *“Quabbalah,”* the *“true essence of God”* is so transcendent that it cannot be described, except with reference to what it is not. This true essence of God is known as **“Ein Sof,”** which literally means *“without end,”* which encompasses the idea of a lack of boundaries in both “time” and “space,” (which are represented in the **Major Arcana** as “Judgment” and the “The World” or “Aeon”). In this truest form, the Ein Sof is so transcendent as not to have any direct interaction with the “universe.” The Ein Sof interacts with the universe through ten emanations from this essence, known as the **“Sephiroth,”** which include both masculine and feminine qualities.

From Ain Suph Aur crystallizes Kether, the first sephirah of the **Hermetic Quabbalistic “Tree of Life.”** From **1. Kether**, the Primum Mobile (*first mover*) or the “Fiery Heavens” - the swiftest, outermost sphere that imparts motion to the other spheres, emanates the rest of the ten Sephiroth in turn, generally divided into two categories: **“Intellect”** (*sechel*) and **“Emotions”** (*middot*).

In Dante’s *“Paradiso,”* third book of the *“Divine Commedia,”* Dante sees “nine fiery rings whirling about a central point of intense light.” These, as Beatrice explains, are the “nine orders of angels, hierarchically arranged according to their proximity to God.” Following the order of *“The Celestial Hierarchy,”* an early medieval text attributed to **Dionysius the Areopagite**, Dante perceives (from the innermost to the outermost ring): Seraphim, Cherubim, Thrones, Dominions, Virtues, Powers, Principalities, Archangels, and Angels. This order differs from the order Dante used in a previous work (*“Convivio”* 2.5.6) that followed a version of **Gregory the Great**... Gregory, *we are told*, laughed at himself when he saw the correct order of angels in Paradise.

The **Primum Mobile**, the largest and swiftest sphere in Dante’s cosmology, is the physical origin of life, motion, and time in the **Aristotelian-Ptolemaic universe**. This heaven, the supreme physical heaven in the universe, is enclosed only by the **Empyrean**, the mind of God. Enkindled in the Empyrean are *“love,”* which turns the Primum Mobile, and *“virtue”* (or *“creative power”*) that the Primum Mobile pours down onto the lower spheres. Therefore, this “first moving” sphere determines the natural operation of the universe, in which the earth is motionless at the center of the nine concentric, revolving heavens. As the physical source of motion, the Primum Mobile serves as the measure for the other spheres and is the basis for time (insofar as time is a function of motion).

The Sephiroth

The Crown of Creation

1. Kether (*regal crown*) is the topmost of the Sephiroth of the Tree of Life - the first condensation of the light of Ain Suph. It is called the **“crown”** because Kether belongs half to the human system (and the Tree of Life) and half to the Divine (or Ain Suph), like a crown sits on top of the head, but is not quite part of the head itself. Kether connects the Divine and the human because of its ability to receive and integrate the divine energy. It is *“indescribable pure light and true love”* rising up from the darkness - a formless source of information and knowledge - *“raw energy”* having no alignment in either a positive or a negative direction, male or female, good or bad. Kether is *also* called **Mashabah**, which is *consciousness*, as Kether is *pure consciousness* - and in Kether resides the *indestructible divine essence of a person*.

In Kether energy can flow either upward or downward... there is no lateral movement of energy here *as in the other spheres*.

The Three Intellectual Powers

The category of **“Intellect”** includes the three intellectual powers of **2. Chochmah** (*wisdom*) - it is *the Word*, or **Logos** - to which the

“Zodiac” has been attributed. Remember Chochmah is on top of the right, positive, male pillar, and thus Chochmah is considered to embody *the primal male energies*. It is the active, male principle, *the vital, energizing element of existence*. In Chochmah is the will to create - associated in the soul with the power of intuitive insight, flashing lightning-like across consciousness. In man, Chochmah corresponds to the right brain hemisphere, and rules imagination and conceptual faculties.

3. Binah (*understanding*) - on top of the left, negative, female pillar, embodies *the primal female energies* - to which has been attributed the planet “Saturn,” representing the first basic **Root Chakra**, *which the Jews worship as the “Star of Moloch,” a symbol of the union of male and female identical in meaning to the Masonic square and compass... this also being a six-pointed symbol (i.e. the “Star of David” or a “cube”) around the Masonic letter “G” (“Sacred Geometry”)* - and represents the generative sexual act.

Binah and Chochmah form a harmonious relationship. She is the female that calms and harbors the stimulating energies of *the seed* (Chochmah) and brings forth the fruit. She is the Mother, the Great Sea, the primal substance filling the entire universe and the fundament of the universe.

Binah comprises *the entire intellectual power of human consciousness*. In the human thoughts, the intuitive formations of Chochmah come to fruition in Binah and become understandable and classifiable. Binah is associated in the soul with the power of conceptual analysis and reasoning, both inductive and deductive. The “understanding” of Binah also implies the ability to examine the degree of truth or falsehood inherent in a particular idea.

Da’ath, the Hidden Sephirah

Da’ath (*knowledge*) is not assigned a number as it is considered part of Binah or a hidden sephirah.

Da’ath means **“Knowledge”** - *knowledge of the Divine* and the *Divine expression in the universe - also the total of knowledge gained by an individual throughout his life or lifetimes, and especially the knowledge about what (his) life is all about.*

Da’ath is also the key to the manifestation of all things. It is a sephirah of becoming, as after Da’ath... Creation takes place.

In the human body, Da’ath is situated between the two brain hemispheres, and thus sometimes said to be between the eyes.

The Abyss

Kether, Chochmah and Binah form a trinity, the **“Supernal Triad,”** which resides above the **Abyss**. This Abyss cannot be traversed by man as long as he is bound by his world of intellect and everyday experiences. Only by the resulting *destruction of the sense of ego*, will he be able to traverse the Abyss and contact the supernal triad.

The Higher Emotive Powers

The **“emotive powers”** are represented by the seven channels of **4. Chessed** (*mercy, compassion or loving-kindness*) - attributed to the planet “Jupiter”; **5. Gevurah** (*the essence of judgment and limitation, corresponding to awe and the element of fire*) - attributed to the planet “Mars”; **6. Tiphareth** (*the force that integrates the Sefira of Chessed and Gevurah, respectively, expansive (giving) and restrictive (receiving)*) - attributed to the “Sun”; **7. Netzach** (*victory, located beneath Chessed, at the base of the “Pillar of Mercy” which also consists of Chochmah*) - attributed to the planet “Venus”; **8. Hod** (*glory and splendor*) - attributed to the planet “Mercury”; **9. Yesod**

(*foundation*) - attributed to the “Moon”; and **10. Malchut** (*kingdom*) - attributed to the “Elements.”

They are also referred to as the **Three Mothers** and the **Seven Doubles**.

4. Chessed is the first sephirah of the seven lower Sephiroth created underneath the Abyss that give form to the universe, and in this sense it is related to such concepts as laws, justice, generosity, protection, maintainer... aspects we associate with a king-ruler - and contains the oral esoteric teachings, the secret teachings, the hidden knowledge.

Chessed is *unlimited benevolence* - and arises by the outpouring of the energy of the supernal triad across the Abyss in the world of causality. It contains a productive and vivifying energy - and is associated in the soul with the desire to embrace all of Creation and bestow upon it goodness.

5. Gevurah, the fifth sephirah, stands for power, strength and courage. As we saw an outpouring of energy in Chessed, in Geburah this energy is being controlled, contracted, limited. As a pair, their qualities provide an equilibrium between expansion and contraction. The contracting quality of Geburah allows for usefulness, activity, progress. It also decomposes that which is useless.

Geburah is the king-warrior, who is well aware of the boundaries of his territory and will fiercely defend it. Discipline, severity, restriction are his nature. It is the restraining might of Geburah, which allows one to overcome his enemies, be they from without or from within (his evil inclination).

6. Tiphareth, the sixth sephirah, is the center of the Tree of Life. It corresponds to the *heart of the human body*, where *the sense of ego* lies. “Being” in the center of the Tree of Life nothing happens without its mediation. It coordinates and gives harmony and equilibrium to the inflowing forces. It reconciles and gives compassion.

Tiphareth, about sincerity and the meaning of individuality, is also associated with sacrifice, since as we climb up the Tree of Life we have to sacrifice the ego at this place, before we can go any higher.

A Synopsis of the Veil of Paroketh

Under the second triad, formed by Chessed, Geburah and Tiphareth, is another barrier, called the **Veil of Paroketh**. The Veil shields our ordinary consciousness (below the Veil where the next four Sephirah are) from the deeper contents of our soul, above the Veil). *The Veil is the same as the veil in the temple, the curtain that shields the mysteries from the profane. Only the initiated can pass the veil. It is also the veil or curtain behind the High Priestess in the Tarot.*

The Lower Emotive Powers

7. Netzach, the seventh sephirah - triumph and victory without regret - containing what people usually understand by love, satisfaction, and art in all its forms: the emotions, the feelings, the powers that stimulate creativity. As the Divine energies flow down the Tree of Life, Netzach makes them practical for man. It allows man to crystallize his intentions and sweep away parasitical energies.

8. Hod, the eighth sephirah - the opposite of Netzach - controls the practical, emotional energies of Netzach by its mental powers. Hod is associated with *the intellect and thoughts*. Intellect and emotions need to balance each other. Expressing emotions without thinking is equivalent to uncontrolled rage. Thinking without emotions leads to becoming rigid.

Hod, by itself is very speculative and theoretical, gives stability, fixation and practical knowledge to the free flowing energies of

Netzach. It is associated in the soul with the **power to continually advance**, with the **determination and perseverance born of deep inner commitment**, toward the realization of one's life goals... the acknowledgment of a supreme purpose in life... and the total submission of self which it inspires, serves to endow the source of one's inspiration with an aura of splendor and majesty.

9. Yesod, the ninth sephirah, is the **foundation of the created world** on which the other sephiroth rest. Yesod is usually seen as **the lower astral world, the ether of electromagnetic substance well known in spiritualism and psychic phenomena**. It is a **subtle energy** that vivifies, coordinates, integrates and stimulates the physical bodies. It is related to **sexual energies** and the sexual organs in the human body.

Yesod has the qualities of imagination, illusions, and dreams, all of which are necessary to make things happen in the world when properly understood. It gives us the power to connect, communicate and contact with outer reality (*which is the next sephirah, Malkuth*).

All higher energies of the first eight sephiroth have to pass through Yesod when expressing themselves in the physical world. Yesod guides, forms and structures those higher energies and shapes them into their final patterns when expressed in the physical world. In this sense Yesod is also the foundation of the physical world, as the physical world is just the physical expression, or formation of what has already been structured and formed in Yesod.

10. Malchut, the tenth and final sephirah, is the synthesis of all other sephiroth. Malkuth is the physical and total expression of the Divine. It is *the physical world* as we daily experience it, the physical body, but also **all crystallized energies that make this physical life possible**. Malkuth gives us the power of self-expression.

Malkuth is called **"the Queen,"** the Daughter, Bride, or Gate. As the Gate it is *the gate* through which one enters the Tree of Life. As Queen, Daughter or Bride she is **"the Shekinah,"** the female aspect of the Divinity, in relation to Kether, the first sephirah, who is the King, Father or Groom. It *also* shows that when ascending the Tree, one needs to join Bride and Groom, that is **joining our ordinary consciousness with the divine consciousness**.

Ehieh-Shekinah

The quabbalahists see the **Ehieh-Shekinah** as the undifferentiated primal cosmic force, a unity of opposites that is the cosmic consciousness of the Divine, or Ain Suph. Although a unity, we human beings see it as two opposites. Ehieh-Shekinah is both inside ourselves and out there in the world. Ehieh is cosmic consciousness, and we regard it as the positive, male principle, static and transcendent.

Shekinah is cosmic energy, and we regard it as the negative, female principle, kinetic and present in every day life.

Shekinah can be in two states: active and passive. In her active state she is the **creative movement that brought forth the cosmos**. She is the driving force of all the manifestations in the universe. When coming down from the Ain Suph she created all the Sephiroth and rests in the last sephira, Malchut. This is her passive state. This means that Shekinah is passive on the physical level and lower levels of consciousness. Shekinah is *also* in rest in the physical body. But Shekinah can be awakened and made active. Then she will guide us up the Tree of life, to be united again with her partner or groom Ehieh.

A Note on the Hebrew Alphabet

The Hebrew letters are grouped into three types: the three mother letters, which are Aleph - a, Mem - m, and Shin - sh. The seven double letters, which have two sounds; and the twelve single letters. Aleph (1)

is air, because the letter is pronounced with a slight aspiration. Mem (40) is water, being "mute." Shin (300) is fire, because of its hissing sound.

The seven double letters are: Bet (2) is life; Gimel (3) is peace, Dalet (4) is wisdom, Kaf (20) is wealth, Pey (80) is gracefulness, Resh (200) is seed, Tav (400) is dominion. These signify the contraries in the universe (forces which serve two mutually opposed ends).

Finally there are the twelve simple letters: Hey (5), Vav (6), Zayin (7), Chet (8), Tet (9), Yod (10), Lamed (30), Nun (50), Samek (60), Ayin (70), Tzade (90), and Kof (100), which correspond to humans' chief activities - sight, hearing, smell, speech, desire for food, the sexual appetite, movement, anger, mirth, thought, sleep and work. These letters are *also* emblematic of the twelve signs of the zodiac in the heavenly sphere, the twelve months, *etc*.

The Three Mother Letters

א ב ש
Aleph, Mem, Shin

The Seven Double Letters

ב ג ד כ פ ר ת
Beth, Gimel, Daleth, Kaph, Peh, Resh, Tau

The Twelve Simple Letters

ה ו ז ח ט י כ ל מ נ ס ע צ ק
Heh, Vav, Zayin, Cheth, Teth, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi, Qoph

THE HEBREW ALPHABET

consists of 22 (2 × 11) letters, so the 5 finals were added to make up three series of 9, or 27 in all:

Aleph א = 1	Yod י = 10	Koph ק = 100
Beth ב = 2	Kaph כ = 20	Resh ר = 200
Gimel ג = 3	Lamed ל = 30	Shin ש = 300
Daleth ד = 4	Mem מ = 40	Tau ת = 400
He ה = 5	Nun נ = 50	Koph ק = 500
Vau ו = 6	Samech ס = 60	Mem מ = 600
Zayin ז = 7	Ayin ע = 70	Nun נ = 700
Cheth ח = 8	Pe פ = 80	Pe פ = 800
Teth ט = 9	Tsaddi צ = 90	Tsaddi צ = 900

Finals.

Three, seven, and twelve are the numbers with which the world is built. They recur in the three realms of nature:

- in the general composition of the world,
- in the division of time, and
- in man.

"Eternal Hidden Master of the worlds! You are He whose Unity is infinite and absolute, and *therefore* indivisible. You are the First Cause, transcendent beyond all that is above, and concealed behind all that is concealed. No thought whatsoever can grasp You.

But You are He who brought forth ten rectifications - we call them the ten Sephiroth of **Atzilut** (known as the World of Emanations, or the World of Causes) - with which to regulate the powerful illumination of Your Light that flows down through the hidden worlds that are not revealed (i.e. the worlds of Adam Kadmon and Atzilut, associated with the *Ace of Wands from the Rider-Waite Tarot deck*) as well as worlds that are revealed.

Indeed, it is through these ten **Sephiroth** of each universe that Iness is hidden from human beings so they can exist and not be overwhelmed by Divine Light.

You are He who binds the Sephiroth together and unifies them to Yourself. And inasmuch as You are within them, anyone who separates one from the other is regarded as having caused a separation in You and Your Absolute Unity.

Above all it is You alone who directs them. There is no power that directs You - neither above nor below, nor from any direction."

Patach Eliyahu ("Elijah's Prayer Meditation"), taken from the end of the second introduction to the Tikunei Zohar.

The Four Worlds

Although the Quabbalistic "**Four Worlds**" exist simultaneously, one flows forth from the other. The Tree of Life exists in each of the four Worlds, and at the same time it has four divisions structurally corresponding to each of the four worlds. The **function of the Four Worlds** in the evolution of matter is identical to the **function of the four levels of the human soul**. They are the delineation of the evolution of matter from the pure, amorphous spiritual substance, or light, that was the first emanation of the Creator, into the solid tangible matter that makes up the form of physically perceivable universe in which we live.

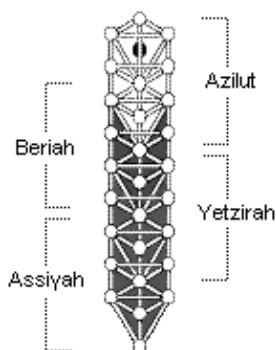
A sephirah cannot be understood only in one plane because it is of a quadruple nature. In Quabbalah it is taught that there are **four worlds** or realms / levels of existence:

Atziluth: the Archetypal World or World of Emanations - the Divine World.

Briah: the World of Creation, *also* called *Khorcia* or the World of Schema.

Yetzirah: the World of Formation and of the Angels.

Assiah: the World of Action (i.e. the World of Matter).



As said, with the **Tree of Life** the four worlds emanate from one another in a series, from the highest and most divine to the lowest material level. The four worlds describe different regions of the Tree of Life, with a number of spheres, or "**sephira**," being attributed to each world. In addition to this it is said *that* each of the four worlds contain a full Tree within it, and this is depicted in a diagram called '**Jacobs Ladder**' in which four connected trees are shown, and the bottom sphere of one tree is a the highest sphere of the next tree down and so on. In Kabbalah all things are interconnected and any abstraction from this inherent unity is recognized to have limitations.

The Four Worlds are:

Atziluth - The Archetypal World: The first and highest of the four worlds, *Atziluth*, is known as *the realm of causes*. This is *a world of pure spirit and unadulterated Divine light*. It is entirely active and giving and *thus* is sometimes considered to be symbolically masculine. The three highest sphere are *sometimes* known as the trinity: **Atzilut (Archetypal)**, *also known as the world of emanations*, where *God manifests as the archetypes expressed through the Sephiroth*. It is

also known as the **world of the Sephiroth** - as this is where they first exist in potential - as the Sephiroth are the templates of creation.

This is the **primordial Substance** which is the **first emanation** out of God's unique and pure Essence, and is *therefore* closest to Divinity. This Substance corresponds to "**Philosophic Fire**," which - as opposed to literal fire - is best described as "**living light**." The Substance of "living light" is intangible and has no definite, specific Form, but its dynamic qualities of vitality and illumination are distinguishable. Life and light are the two qualities that must be postulated as being prevalent in any Divinely creative act. Since these qualities can be discerned as having existence distinct from **Essential Divinity**, the emanation of the primal "living light" (Substance) is the **preliminary phase of Divine Creation**.

This is the primal spiritual Substance from which all other matter evolves in the evolution of souls - and it corresponds to the **essential energy or dynamism of the eternal aspect of the self** - identified with the "**True Will to Power**."

Kether, Chochmah and Binah belong to this realm. *The various Divine Names of Quabbalah are also associated with this world.*

Briah - the Creative World: The second highest of the four worlds **Briah** is known as the **realm of ideas**. This is *a world of pure intellect*, creative, but this should not be considered to relate to logic and rational problem solving and such like. Briah is **abstract Intellect**, *the realm of Plato's Ideas* and source of the divine archetypes from which all things are created; "in Briah is the Idea of the world, before it is actually created."

This is the **evolutionary stage** where "matter begins to condense" and "solidify," and to acquire specific, distinguishable qualities of it's own. This is because the **Divine Unity** is indivisible. Specification, which is division from that Unity, cannot be classified as Divine because the **condensation of primal Substance into specific Form begins to occur at this stage**. Thus, Briah corresponds the stage where the human soul acquires individual personality and identity.

Briah is composed of the three spheres directly below the abyss: Chessed, Geburah and Tiferet. The **Archangels of Quabbalah** are associated with this realm, and may be thought of as residing within it just as we reside within the material world.

It must be understood that **Briah** is *a purely embryonic stage* where specification and differentiation are applied only in an abstract sense, identifying the potential function of specific forms and forces. The actual separation and division of these different qualities occurs in the next phase of evolution, called **Yetzirah**, which literally translates as "Formation."

Yetzirah - The Formative World: The second lowest of the four worlds, it is known as the **realm of formation**, or the formative world. This is the **realm of the Astral**, of *the collective unconscious* and *the Anima Mundi (world Soul)* and such like. It is the realm where specific forms are created.

The world of **Yetzirah** [] is *generally* associated with *the intellect* - and is the stage where differentiation of qualities (analysis) is applied to matter, and where these qualities are combined (synthesis) and "**formed**" into archetypal conceptual compositions with a view towards various specific applications. This is the function of *the human intellect* with which an individual theoretically experiments with various courses of action with the intellect and comes to a decision that the individual thinks will best serve the primal motivation or desire. This is the stage where a specific compound is identified and given personal existence in the same way that an individual human personality is given identity and necessitates a physical vehicle.

Yetzirah is composed of the three spheres directly below **the veil of Paroketh** - which lies between the Man of Earth and the Lovers triad: Netzach, Hod and Yesod.

The Angels of Quabalah reside within this world.

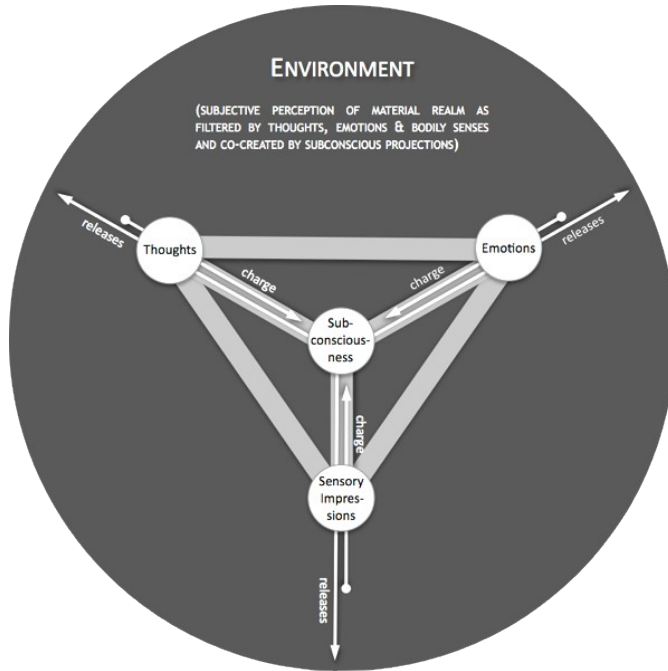
Assiah -The Material World: The lowest of the four worlds, **Assiah**, the fourth and final stage of development is known as the **realm of effects**, which translates as “Action.” It is the **world of the body and the senses**, the active and of all objects and matter.

Assiah is the **actual physical universe** in which all things live and carry out their functions. This is the final proving ground where all the preceding “worlds” and “spheres” are actualized. The results are judged according to how well they perform their intended purpose, which is conceived in **Briah** and gestates and takes “form” in **Yetzirah**. In correspondence, the **human body is the proving ground of the soul**, where the soul is evaluated according to how well it fulfills it’s intended purpose, i.e. the Higher, or Pure, Free Will to Power.

Only one sphere belongs to this realm and that is Malchut.

The Veil of Paroketh

One of the specific traits of the four Sephiroth below the veil is that they are accessible to anyone without sublimation of character or magical training.



The lower four Sephiroth constitute the basic elements of what we became acquainted to call ‘**Ego**’ in Western psychology: the sensory impressions, the filters of our subconsciousness, our emotional reactions and finally our thoughts. Looking at these Sephiroth from a perspective of **Tiphareth**¹ it becomes obvious that this is the (limited) space in which most human beings are confined in during their entire lives: We are born into a physical body that matures, ages and dies. Our consciousness is dominated by thoughts and emotions (or instincts or desires) and our subconsciousness acts as the central reservoir of all our perceptions, experiences and memories in life. This reservoir,

¹ **Tiphareth** is the sixth Sephirah of the Quabballistic Tree of Life, the central Sephirah on the Middle Pillar. The term is a Hebrew word meaning “Beauty.” It represents the archetype of the number 6, the descent of the Godhead into consciousness.

however, isn’t of passive nature at all. As indicated by the central position of the Sephira **Yesod** in the lower triad this element of our ego constitutes the center point of our personalities and is in direct connection with Tiphareth. The subconsciousness should *therefore* be understood as the ‘active file system’ of all our experiences - *as well as* the central control room for making most of our decisions.

Yet, if our subconsciousness is central to our decision making... how does it interact with and influence the other three Sephiroth surrounding it? Understanding how these elements of our personalities develop and interact is **an essential step in approaching the “dweller on the threshold”** - a purported invisible and possibly malevolent entity that attaches to a human being - infer.

Even before birth this process starts by activating the functions of the outer three Sephiroth - sensory impressions (Malchut), emotions (Netsach) and thoughts (Hod). As soon as these are activated they start submitting impressions to our subconsciousness which is ready and available for input long before our consciousness is fully developed. Thus the function of the **outer three Sephiroth** act like filters in front of the lens of our subconsciousness: All light, all impressions need to pass through these filters first before they can be caught and unified in the centre of the lens. Within the lens all impressions are collected and - just like a sun collector - start to charge. Once they have reached a critical state of tension or energy the subconsciousness reverse engineers the process and releases them through to one or several of the three filters.

This reverse process is rarely experienced consciously as we are so used to it. Yet, if we were to experience it we would recognize these impulses as emotions, thoughts or bodily impressions which weren’t triggered from around but from within us. They make up most of our **everyday life experiences** as over time the charged energy in our subconsciousness becomes so high that we rarely perceive something new through our filters but keep ourselves busy with projecting things back through them into our environment.

The interplay of **charging our subconsciousness** with external impressions and releasing the energy back through our perceptive filters starts to shape the nature of the filters over time: Think of an organic filter for light - a human eye - that becomes better in seeing some colors than others if only trained; think of a consciousness that becomes more accustomed to sensing and feeling and thinking in one specific way - almost randomly chosen from the billion of possible states of mind. This process of adjusting the filters is finished for most humans when they come out of puberty. By that time the filters of their personalities have taken full shape, they are stabilized and hardened into a single, specific state. Thus the **process of perception, subconscious processing** and (**bodily, emotional or/and mental**) **reaction** has reached a certain level of conformity. At this point the consciousness is fully able to realize itself, i.e. its reactions as ‘typical’ or ‘authentic’ for its personality or nature of ego.

From this point onwards in our **personal development** it takes significant moments of crisis to unsettle the established conformity of the filters and to allow them to adjust in a new and unexpected way. Despite all fears, pains and frustration that the resistance of our filters to change can create for us - *most people* spend most of their available energy to preserve the once established conformity and balance. Simply put: *they* spend their lives protecting *their* egos.

The Dweller on the Threshold

In theosophical literature, **Helena Blavatsky** describes the “**dweller on the threshold**” as the “**discarded astral double of an individual in a previous life**” which may not have fully disintegrated, yet when that individual is reborn and “ascends upon the path into the higher worlds of knowledge,” it appears as a menacing spectral image. Thus the

dweller will be drawn to the new incarnated personality due to their affinity. Sometimes this entity is also called **Guardian of the Threshold**.

The Dweller on the Threshold is “**illusion-glamour-maya**” as realized by **the physical brain** and recognized as that which must be overcome. It is the **bewildering thought-form** with which the disciple is confronted, when seeking to pierce through **the accumulated glammers of the ages**, and find their true home in the place of light.²

The Dweller on the Threshold does not emerge out of the fog of illusion and glamour until the disciple is nearing the **Gates of Life**. Only when we catch the first dim glimpses of the **Portal of Initiation** and an occasional flash of Light from the open-eyed **Angel of Divine Presence**, who stands waiting beside that door, can we come to grips with the principle of **duality**, which is embodied for us in the Dweller and the Angel. The day will surely come, *however*, when we shall stand in full awareness between these **symbols of the pairs of opposites**, with the Angel on the right and the Dweller on the left. *May strength then be given to you to drive straight forward between these two opponents, who have for long ages waged warfare in the field of your life, and so may you enter into the Presence where the two are seen as one, and naught is known but life and deity.*³

The Dweller can be defined as the sum total of the forces of the lower nature, as expressed in the personality, prior to illumination, to inspiration, and to initiation. The personality *per se*, is, *at this stage*, exceedingly potent - the Dweller *thus* embodies all the psychic and mental forces which, down the ages, have been unfolded in man, and nurtured with care. It can be looked upon as the potency of the threefold material form, prior to its conscious co-operation and dedication to the life of the soul, and to the service of the **Hierarchy of God and of Humanity**.

The Dweller on the Threshold is all that man is, apart from the higher spiritual self; it is the **third aspect of divinity**, as expressed in-and-through the human mechanism. This third aspect must be *eventually* subordinated to the **second aspect of the soul**.⁴

Memory is not simply just a faculty of the mind, as is so often supposed, but it is *essentially a creative power*. It is *basically* an aspect of thought, and - coupled with imagination - is a creative agent, because thoughts are things, as well you know. From ancient recesses of the memory, from a deeply rooted past, which is definitely recalled, and from the racial and individual subconscious (or founded and established thought reservoirs and desires, inherited and inherent) there emerges from the individual **past lives and experience**, that which is **the sum total of all instinctual tendencies**, of **all inherited glammers**, and of all phases of wrong mental attitudes; to these, (as they constitute a blended whole) we give the name of the **Dweller on the Threshold**. This Dweller is the sum total of all the personality characteristics which have remained unconquered and unsubdued, and which must be finally overcome before initiation can be taken. Each life sees some progress made; some personality defects straightened out, and some real advance effected. But **the unconquered residue**, and the **ancient liabilities** are numerous, and excessively potent, and - when the soul

contact is adequately established - there eventuates a life wherein the highly developed and powerful personality becomes, in itself, the Dweller on the Threshold. Then the **Angel of Divine Presence** and the Dweller stand face-to-face, and something must then be done. Eventually, the **light of the personal self** fades out and wanes in the blaze of glory which emanates from the Angel. Then the greater glory obliterates the lesser. This is, *however*, only possible when the personality eagerly enters into this relation with the Angel, recognizes itself as the Dweller, and - as a disciple - begins the battle between the pairs of opposites, and enters into the **tests of Scorpio**.⁵ These tests and trials are ever self-initiated; the disciple puts himself into the positive or conditioning environment wherein the trials and the discipline are unavoidable and inevitable. When the mind has reached a relatively high stage of development, the memory aspect is evoked in a new and conscious manner, and then every latent predisposition, every racial and national instinct, every unconquered situation, and every controlling fault, rises to the surface of consciousness, and then - the fight is on.⁶

Lifting the Veil of Paroketh: The Nature of the Dweller

On the path that follows the **serpent of wisdom** the encounter with the **dweller of the threshold** is marked by **the veil of Paroketh**. Both expressions are allegories for the same **liminal state**⁷ of being or experience.

“Let the disciple seize hold of the tail of the serpent of wisdom, and having with firmness grasped it, let him follow into the deepest centre of the Hall of Wisdom.”

Gareth Knight,

⁵ **Scorpio** is a **multidimensional sign**, with both a personal inner planet ruler, **Mars**, and a transpersonal planet, **Pluto**. Humanity’s present battle is to reorient materialism, from greed to a world of sharing. In Scorpio the spiritual power of humanity can triumph.

Scorpio has not just one but **three symbols**: the **Scorpion**, the **Eagle** and the **Phoenix**. These represent the levels of evolution of the incarnating soul.

The **Scorpion** personality prefers to crawl low to the ground, hiding in dark corners, prepared to sting and destroy if threatened in any way. This is the Mars factor of the earth-bound nature of Scorpio; the aggressive intensity of rage and self-protection.

The Eagle personality can be a kind-hearted outlaw type but also ready to strike at a moment’s notice on behalf of others. The Eagle has a probing eye that sees what others miss and like the Mars warrior, is very aware of the subtle dynamics of power.

The **Phoenix** personality is the transformational symbol of Scorpio. In mythology, at the end of its life the Phoenix built a funeral pyre and burned in the flames, only to regenerate from those very flames to fulfill the goal of this sign: to find emotional balance. The Scorpio nature cannot run from the destruction of the fire of its emotional intensity, but within that fire is the secret of immortality and resurrection. Scorpio is a water sign but Mars bestows the essence of fire as well and with it the courage to enter the fire and become transformed.

⁶ “Discipleship in the New Age, Vol. II” by Alice Bailey, p. 207, 208.

⁷ In anthropology, **liminality** (from the Latin word *limen*, meaning “a threshold”) is the quality of ambiguity or disorientation that occurs in the middle stage of rituals, when participants no longer hold their pre-ritual status but have not yet begun the transition to the status they will hold when the ritual is complete. In short, **the state of being liminal**, or **liminality**, refers to being between two statuses. The liminal state is characterized by ambiguity, openness, and indeterminacy - **a suspended state of partial understanding**, or “*stuck place*,” in which understanding approximates to a kind of ‘mimicry’ or lack of authenticity. *Insights gained by learners as they cross thresholds can be exhilarating but might also be unsettling, requiring an uncomfortable shift in identity, or, paradoxically, a sense of loss.*

A liminal being is one that cannot be easily placed into a single category of existence. Associated with the threshold state of liminality, such beings represent and highlight the semi-autonomous boundaries of the social world.

² “Glamour - A World Problem” by Alice A. Bailey and Djwal Khul, p. 22.

³ Ibid, p. 39, 40.

⁴ “Esoteric Psychology, Vol. II” by Alice Bailey, p. 312.

A Practical Guide to Qabalistic Symbolism, Vol. 2

Having located the dweller on the threshold on the Tree of Life *as well as* in our personalities, let's proceed further by understanding how we can overcome this entity that represents all that tries to hinder us in achieving personal freedom and growth. Analyzing and understanding the essential term of 'the Veil of Paroketh' will prove to be a great help in this undertaking.

A literal translation of the term 'veil of Paroketh' simply reads the '**veil of the veil**' as *paroketh* is the Hebrew word for *veil*. However, it has also been called '**the veil of the Tabernacle**': *What is meant by this term is the specific veil which was placed in front of the most holy and scared part of the temple.* The tradition of separating the space in the temple which was accessible to public from the inner sanctum by a veil can be traced back to biblical times of the Old Testament: Exodus 26:31-37.

The ritual gestures of the '**Sign of Rending of the Veil**' *as well as* the subsequent '**Sign of the Closing of the Veil**' *thus* mark the central sequence of many rituals in Western occultism, i.e. the moment when communion with spirits or deities takes place and the initiate has fully crossed the threshold between personal and spiritual realms. Paroketh or the veil of the tabernacle *therefore* signifies *a mystical line of demarcation between the profane and the holy... the personal and the spiritual.*

And, behold - {*at very the moment Christ died on the cross*} - the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks were rent apart.

Matthew 27:51⁸

Part Two

The Seven Chakras

The Sanskrit word "**chakra**" literally translates to *wheel* or *disk*. The **chakras** are psychoenergetic power centers - connections between our physical and psychological bodies. They are situated in the spinal column, which align the spine, starting from the base of the spine through to the crown of the head; but their reflections can also be perceived as *whirling discs of energy* corresponding to massive nerve centers in the body. This invisible energy, called "**prana**," is *a vital life force*, which keeps us vibrant, healthy, and alive.

Each of the seven main chakras contains *bundles of nerves* and *major organs* *as well as* our psychological, emotional, and spiritual states of being. Since everything is moving, it's essential that our seven main chakras stay open, aligned, and fluid. If there is a blockage, energy cannot flow. Keeping a chakra open is a bit more of a challenge, but not so difficult when you have awareness. Since mind, body, soul, and spirit are intimately connected, awareness of an imbalance in one area will help bring the others back into balance.

However, from the Quabbalistic point of view on the evolving consciousness, the chakras should be seen on the Jacob's Ladder on the psychological or Yeziratic Tree of Life. *Various esoteric systems see chakras in different colors, with varied symbols, and ascribe various characteristics and talents to each. I believe the esoteric yogic science of Kundalini Tantra is the most useful model to understand the many phenomena that arise in a spiritual awakening process.*

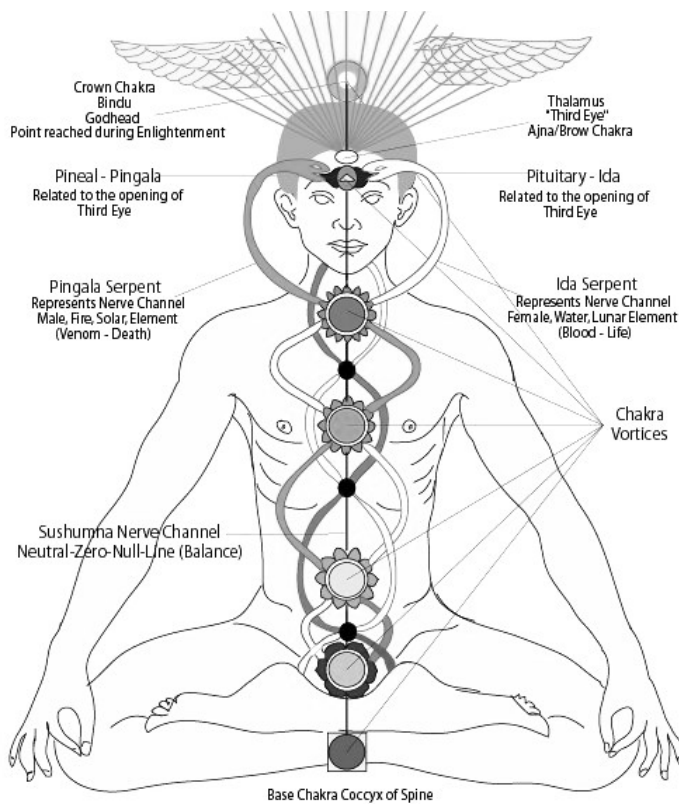
The most significant chakras are said to be in the center of the spine but there are probably 50 chakras throughout the body and these are points where your consciousness and energy intersect, like little wheels of energy holding your invisible energy field together. There are seven major chakras, but there are also numerous smaller chakras connected to and governed by them. According to the tradition, there are lower chakras that are responsible for the evolution of instinct in the animal kingdom and no longer active or conscious in humans. In the animal body, these inferior chakras are situated in the legs. On the Tree they can be seen as Malchut. There are also said to be higher chakras above the Crown, and these can be seen as different levels of the Beriatic Tree. Little can be said about them as they belong to the realm of no form.

In *yoga philosophy*, "**prana shakti**" is the "**primordial cosmic energy**" that governs all physical functions - "**prana**" is life force energy and "**shakti**" is associated with feminine or creative energy. Prana shakti is one of three forms of *dynamic power* that energizes the body, mind and soul. **Chitta shakti** controls the mind, while **atma shakti** is associated with the soul.

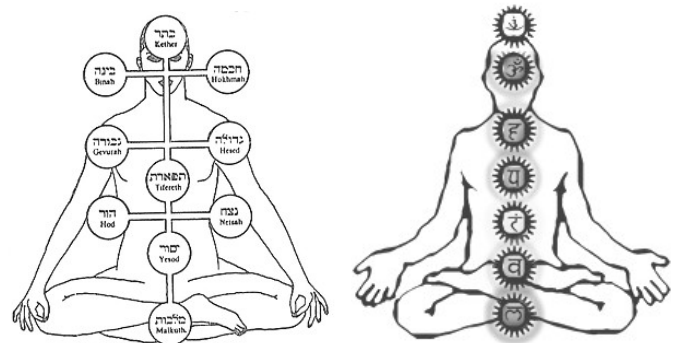
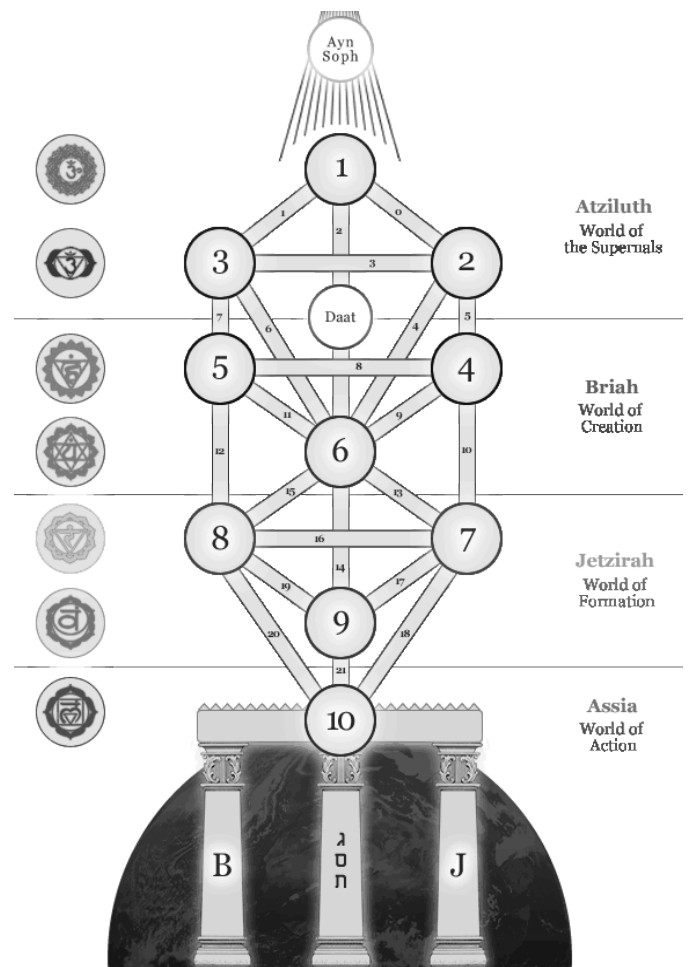
Kundalini is "a dormant potential force in the human organism situated at root of spinal column," 'coiled' 3.5 times like "*a snake in a state of transcendence.*" In the masculine body - in the perineum, between urinary and excretory organs - and in the female body - at root of uterus, in the cervix.

⁸ Matthew Henry's Commentary on Matthew 27:51-56:

The rending of the veil signified that Christ, by his death, opened a way to God. We have an open way through Christ to the throne of grace, or mercy-seat now, and to the throne of glory hereafter. When we duly consider Christ's death, our hard and rocky hearts should be rent; the heart, and not the garments. That heart is harder than a rock that will not yield, that will not melt, where Jesus Christ is plainly set forth crucified. The graves were opened, and many bodies of saints which slept, arose. To whom they appeared, in what manner, and how they disappeared, we are not told; and we must not desire to be wise above what is written. The dreadful appearances of God in his providence, sometimes work strangely for the conviction and awakening of sinners. This was expressed in the terror that fell upon the centurion and the Roman soldiers. We may reflect with comfort on the abundant testimonies given to the character of Jesus; and, seeking to give no just cause of offence, we may leave it to the Lord to clear our characters, if we live to Him. Let us, with an eye of **faith**, behold Christ and him crucified, and be affected with that great love wherewith he loved us. But his friends could give no more than a look; they beheld him, but could not help him. Never were the horrid nature and effects of sin so tremendously displayed, as on that day when the beloved Son of the Father hung upon the cross, suffering for sin, the Just for the unjust, that he might bring us to God. Let us yield ourselves willingly to his service.



The Quabbalistic arrangement of Sephiroth are concerned not so much with understanding the microcosm as with theological attributes of the *“body of God”* and constitute *“psychic powers”* or *“archetypes”* which, *although “cosmic in nature,”* are also located within the human body, inviting comparison with the *“Tantric energy centers,”* or *“chakras.”* But there are ten Sephiroth (see description below) and only seven Chakras: (see illustration following).



Pranic Energy

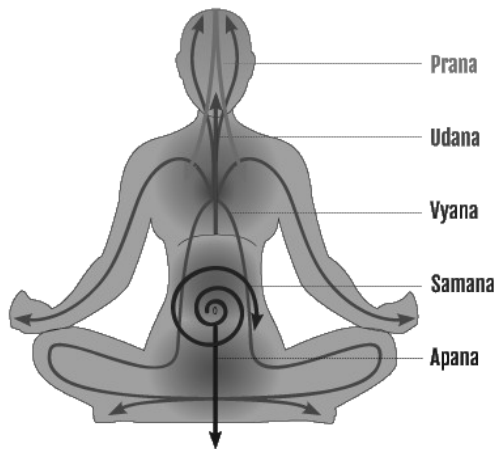
The Sanskrit *prana* “vital life-force”) is analogous to the Japanese *ki* or *qi*, Chinese *chi*, and the creative force of the Greek *pneuma* (“spirit” or “breath”), and *ruah* or *ruach* in Hebrew, which means *“the breath of life.”* It is found primarily in the breath but also blood, semen and vaginal fluid.

The *three main sources of pranic energy* or *life energy* are the sun, wind and ground. *Solar prana* or *solar energy* is derived from sunlight. It promotes good health and energizes the entire body. *Air prana* is obtained from the pranic energy present in the air. While breathing air, prana is absorbed by our lungs. It is also absorbed directly by the chakras or energy centers. It is possible to obtain more air prana by slow deep and rhythmic breathing than by short shallow breathing. *Ground prana* is derived from the life energy present in the

ground. It is absorbed by the soles of our feet. There is an increase in the amount of ground prana absorbed by the body while walking barefoot. It is possible for one to learn how to draw ground prana consciously, to increase one's energy and ability to think clearly.

Vayus literally translates to wind, implying unrestricted and universal movement. So the **prana vayus** represent the inherent quality of motion, which energizes every action from secretion of the digestive juices to the movement of the hand. They flow through all the elements, organs and the mind.

The **five prana** maintain the balance between the physical and mental levels. Their physical locations are relevant in regard to the functions of the body; *however*, they function more homogeneously in the subtler levels of mind and consciousness, where their distinction is qualitative rather than physical.



Prana vayu is seated in the heart and chest and is governed by the element air - and maintains heart, lungs, breathing, swallowing and blood circulation.. Prana moves down-and-up from the throat centre to the navel centre and energizes and all the other vayus and harmonizes the surrounds. Prana vayu is the energy generated not only from the air we breath but receives energy from the food we eat, liquids we drink as well as all sensory perceptions and mental experiences. It is the energy that drives the life forward and any imbalance can lead to depression, feeling low, heart and lung related ailments.

Udana vayu, the wind which carries upwards from the throat to the head and controls the extremities *as well as* all the sensory functions, is seated in the throat and the head area of the **vishuddhi chakra**. Udana vayu controls the speech, production of sound and thought expression and any imbalance can lead to health issues like tonsillitis, bronchitis, asthma and related throat and respiratory issues - *as well as* also affecting nervous health and stubborn weight issues.

Vyana vayu pervades the whole body and is the coordinating, balancing and the integrating force that binds everything together. In the body, the "outward moving" vyana vayu runs through all the "**nadi**" passageways of prana connecting all the muscles, nerves, veins and joints... functioning as the outer boundary of the energy system , bringing about a sense of integrity and body cohesiveness. Vyana vayu emanates from the navel and corresponds to the **sacral swadhisthana chakra**, pervading the entire body.

Samana vayu is seated in the abdominal area; **manipura chakra** and is governed by the element fire. Samana vayu, the energy that separates nutrients from toxins, moves from the periphery of the body into the core and governs the assimilation of oxygen from the air we

breathe. It fuses, balances and stabilizes **prana** and **apana vayu** - and stimulates mental peace and harmony within our ego. It is the energy that fuels the digestive fire, liver, stomach, duodenum, spleen, small and large intestines.

Apana vayu is seated in the **muladhara chakra** - in the abdomen and pelvic floor - the earth element. Apana Vayu moves from the navel down to the floor of the pelvis and governs the ability to eject or eliminate what is not needed to the system *via* the kidneys, bladder, colon, rectum, bladder and genitals... and is also the energy that governs the process of procreation.

A balanced apana vayu speeds up the process of "**pranotthana**" (literally "**life-force**") cosmic energy believed to come from the sun and connecting the elements of the universe - a perquisite for **kundalini** awakening - producing and equilibrium in emotions and stabilizing negative thoughts.

Pranotthana, which is a heightened or more concentrated form of **prana**, ebbs-and-flows throughout the body *periodically*, and can have some symptoms that resemble those of a "**kundalini awakening**." It is said that kundalini cannot happen without pranotthana, and that Pranotthana is always the precursor.

Kundalini

Kundalini is said to be the "**residual energy**" - a sleeping spiritual force that is stored coiled at the base of the spine, holding us in stasis, unless or until it is jolted into awakening and winding upward through our bodies - through the chakra centers from the base of the spinal column all the way to the top of the head, where the thousand-petal-lotus chakra is located. When kundalini reaches the seventh chakra with its entire power, this spiritual energy develops its full majestic force in the form of enlightenment.

God's energy *that* is used in the creation, sustenance and destruction of the universe is **Divine consciousness (chaitanya or chētanā)**. With respect to a person, this Divine consciousness is that part of God's energy which is required for the functioning of a human being.

This chētanā is of two types and, depending on its state of activity, it takes on two different names.

Active chētanā or **vital energy (prāṇ a-shakti)**, which sustains and gives energy to the gross body (sthūladēha), mind (manodēha), intellect (kāraṇdēha) and subtle-ego (mahākāraṇdēha). It is distributed through subtle energy channels known as nāḍīs (*nadis*). These energy channels are prevalent throughout the body and supply energy to the cells, nerves, arteries, lymph, *etc.*

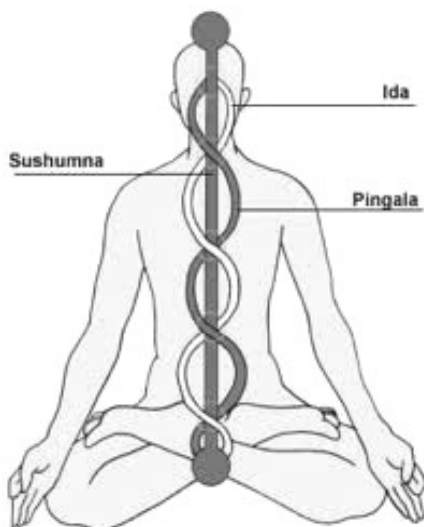
Non-active chētanā or **kundalini**, which is used primarily for spiritual growth, laying dormant in the perineum - the area between the anus and the scrotum or vulva - until **kundalini awakening** takes place.

Kundalini energy is released during **orgasm** through the second chakra, as the body attempts to create a child. Furthermore, during life-threatening situations, the kundalini energy is *also* often released, which is how people suddenly have the superhuman strength to save themselves or a loved-one. The kundalini is a natural storage of power coiled up like a very tight spring, and when released there is sometimes an explosion [] both cleansing and strengthening the energy body and chakras.

Although kundalini arises from this point this does not mean the chakra has awakened and transformed at the time of awakening.

The Nāḍīs

Nadis (meaning *flow, vibration, or motion*) are **energy channels** - our energetic irrigation system. They are not your nervous system. They are completely separate 'astral tubes' that are carriers of **prana**. They cannot be seen, only sensed. There are thousands, hundreds of thousands of them, but only three major ones have utterly necessary parts to play in the flow of **kundalini**. These are called Ida, Pingala and Sushumna. The ida and pingala nadis spiral around the sushumna nadi like the double helix of our DNA, crossing each other at every chakra (like the caduceus symbol of the god Hermes / Mercury).



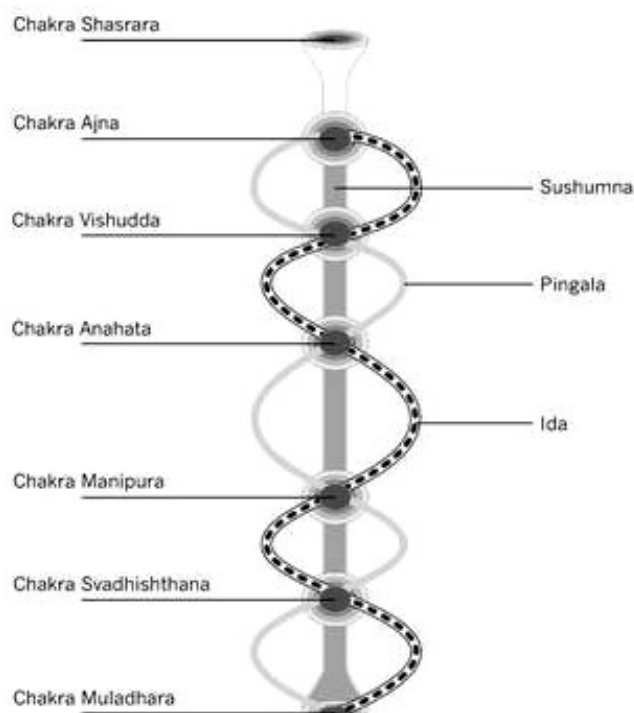
The **sushumna** (most gracious) channel is the central one, a great river of life-energy running *either* inside or outside of the spine. It is the main 'carrier' for the **kundalini energy**, as it feeds off of the **mouth of muladhara**, and carries the energy up into the brain and the crown chakra. The head of the **kundalini shakti** (the latent serpent power) is said to block the sushumna channel while dormant. In subtle body terms, the sushumna nadi is the path to enlightenment.

The **ida** (comfort) nadi begins and ends on the left side of sushumna. Ida is regarded as the lunar nadi, cool and nurturing by nature, and is said to control all mental processes and the more feminine aspects of our personality. The color white is used to represent the subtle vibrational quality of ida.

The solar **pingala** (tawny) nadi, begins and ends to the right of sushumna. It is warm and stimulating by nature, controls all vital somatic processes, and oversees the more masculine aspects of our personality. The vibrational quality of pingala is represented by the color red. It is associated with heat and the sun.

Eventually, all three meet at the ajna ("Third Eye") chakra, midway between the eyebrows. And the **kanda** is the term for the meeting place of all three of these nadis. It is in perfect conjunction with the muladhara chakra.

Kanda is an egg-shaped nadi located above the muladhara (root chakra), between the anus and the root of the reproductive organs. It is the origin of all 72,000 nadis, or energy channels, in the astral body. Covered with membranes, kanda is the junction, where the muladhara and sushumna (the basic central nadi) connect. On the sides of the kanda are the four petals of the muladhara chakra.



The interaction between ida and pingala corresponds to the internal dance between intuition and rationality, consciousness and vital power, and the right and left brain hemispheres. In everyday life, one of these nadis is always dominant. Although this dominance alternates throughout the day, one nadi tends to be ascendant more often and for longer periods than the other.

Balancing sun and moon, or pingala and ida, facilitates the awakening and arising of **kundalini**, and thus the awakening of higher consciousness. When properly aroused, the kundalini will travel *mostly* through the sushumna, flowing like water, finding the path of least resistance and nourishing everything in its path. This is the path that is the most blissful and balanced. However, kundalini can also traverse the ida and pingala, *as well*.

The Chakras of Matter

The first three chakras, starting at the base of the spine are chakras of matter. They are more physical in nature.

*Muladhara Chakra (Base): Yesod
The Foundational Chakra*



The Sanskrit word "**moola**" means 'root or foundation' and that is *precisely* what this chakra is - the chakra of stability, security, and our basic needs - governing **kundalini arousal**, sexuality, stability, sensuality and security. It encompasses the first three vertebrae, the bladder, and the colon. **Muladhara** is at the **root of the chakra system** and its influences are at the **root of our whole existence**. In **tantra**, the muladhara is the **seat of kundalini**, the basis from which the possibility of higher realization arises. Located at the base of the spine. **muladhara** - the "**foundational chakra**," holds you into a sense of having a body, of being a separate person, a connection and agreement

that spirit is making with existence. *When this chakra is open, we feel safe and fearless.*

Three qualities are rooted here - the tendency to **lethargy** (*tamas*), **activity** (*rajas*) and/or **harmonious balance** (*sattva*). Here *also* our spirit becomes identified with the **limitation of time and space**, and we know we are part of the earth. Rooted here is the “**nutrient**” **pranic life force** or **vital energy** which permeates the body, governing **inspiration** and **conscious intellect**, that is held to animate the body internally, moving throughout our body.

Since the **muladhara chakra** is nuzzled between the sexual organs (of both sexes) and the anus, **kundalini**, as an act, constantly draws up the **pranic essence** from the sexual organs into the brain - and nothing is so vital and brimming over with **vital life force** than sexual fluid. **Sexuality** is a combination of neural charge and muscular discharge - bioelectric “tension pleasure” and “relaxation pleasure.” **Orgasm** is “incomplete” without the involvement of all three autonomic nervous systems - the *parasympathetic, orthosympathetic, and enteric nervous systems*.

Swadhisthana Chakra (Sacral): Hod-Netzach
The Sexual and Procreative Center



Reaching **swadhisthana**, our sexual center, governs reproduction, creativity, joy and enthusiasm, the means that one is able to penetrate the **Hod-Netzach threshold of the unconscious**. It is located above the pubic bone, below the navel, and is responsible for our creative expression. Usually one has to face the lowest manifestations first: there may be **excessive fear** (Hod) or **sexual fantasies** (Netzach).

The second chakra, **swadhisthana**, is related to **the sexual organs** - the **drive to procreate**, or the **desire for pleasure** originates here. This chakra is active but in many people it is out of balance, causing obsessions with sex or the opposite dynamic: fear, frigidity, condemnation of the body or of life. This area is *believed to be the storehouse of the collective unconscious*, holding all the **darker energies in the deep subconscious**. Because of this... a person might become obsessed with terror or demonic images, and move through a sexual or fear crisis as **kundalini** moves into and amplifies this chakra. *For this reason many spiritual traditions emphasize opening or awakening chakras in the upper body first, but eventually the issues related to this area will need to be addressed. When this deep unconscious material is cleared out a person is said to be free from lust, anger and greed, to feel integrated, calm and fearless, and able to have a strong will and dedication to their spiritual life.*

Manipura Chakra (Navel or Solar Plexus): Tiphareth
The Seat of Power



In the same way that the sun continually radiates energy to the planets, the **manipura** (or solar plexus) chakra radiates and distributes **pranic energy** throughout the entire human framework, regulating and energizing the activity of the various organs, systems and processes of life. Both upper and downward flowing pranic energy circulates in our bodies.

Manipura means “**lustrous gem**” and it is the area from the navel to the breastbone, where our sense of a personal identity lives - it is our source of “personal power,” concerned with the expansiveness, survival and accumulation of “spiritual growth.” The quality of energy here has a great impact on our digestion, the fire and energy that moves through all our organs, and our general psychological and physical health. When out of balance a person may be arrogant and demanding, feel driven and be overbearing. At the opposite extreme they may feel weak, ineffectual, depressed, energy deficient and helpless. A poorly functioning manipura means lack of vitality, depression and ill health. If this is true regarding the physical body, it is *even* more important psychologically... as **manipura** or **tiphareth** is “**the Self**” - as **the midpoint of “the psyche.”** It is the centre of dynamism, energy, will and achievement and is often compared to the dazzling heat and power of the sun.

When the consciousness evolves to manipura, one acquires a spiritual perspective. This refers to the position of tiphareth as the **Kingdom of Heaven**. In muladhara and swadhisthana the consciousness is still preoccupied with personal matters and resolving **old karmas**, but in manipura one starts to realize the possibilities in becoming truly human.

The Connection Between Matter and Spirit

Anahata Chakra (Heart): Gevurah-Hesed



Located at the heart center, the fourth chakra, **anahata** is at the center of the chest in the spine, parallel to the heart - it is the middle of the seven chakras and unites the **lower chakras of matter** and the **upper chakras of spirit**. The fourth, almost completely beyond empirical dimensions, is *also* spiritual but serves as a bridge between our body, mind, emotions, and spirit. The heart chakra, our source of love and connection, governs circulation, passion, and devotion.

Anahata operates at the level of the soul and symbolically relates to the awakening of the heart. It is important to remember the warning about the barrier: “*The second psychic knot is located at this heart centre. It represents the bondage of emotional attachment, the tendency to live one’s life making decisions on the strength of the emotions rather than in the light of the spiritual quest.*”

The heart chakra is associated with our creativity, our love of life, appreciation of nature and other people, compassion and empathy. To the extent these are available our heart chakra is balanced and open. When **kundalini** does its transformation here we *may* find that life flows smoothly, what we need appears, and we are emotionally balanced. For many people an initial spiritual awakening is at the level of the heart, triggered by a profound love of another person. Sometimes being in the presence of a realized person will spontaneously open and activate the heart chakra, or paradoxically, an experience of deep grief will open us.

Anahata chakra awakens refined emotion in the brain and its awakening is characterized by a feeling of universal, unlimited love for all beings. Awakening this chakra is the key to **fate** and **free will to power**. As we depend solely upon the power of our own consciousness rather than on anything that is external or concerning faith, in the anahata chakra, the freedom to **escape from a preordained fate** and to **determine our own destiny** becomes reality. It seems that awakening of a chakra follows the pattern of the **lightning flash on the tower**. In Anahata the negative tendencies of **gevurah** usually surface first, like fear and pessimistic attitudes towards life. One has to remember the

power of wish fulfilling at this level in order not to manifest negative wishes: It is important to have a firm and alert control over the mental tendencies and fantasies of the mind. During the opening of this chakra you may hear voices or sounds from other realms, hear buzzing or humming sounds and the music of a flute, and feel great sensitivity to the feelings of others. You may temporarily have *clairvoyant* or *psychokinetic* experiences, or even a capacity to heal. You may become detached from worldly things, and find old pleasures meaningless. As the energy is working waves of old grief might arise to be released. You can feel unusual sensations in the heart, or have a sudden rising of unconditional love or compassion. It can be like an emotional roller coaster for a while, but as the work here settles out there is a deep peace and internal happiness. Some people begin to feel that all that exists in the world is love.

The Chakras of Spirit

*Vishuddhi Chakra (Throat): Da'ath
Awakening to the Opposites*



The **vishuddhi** chakra is the fifth chakra, *also known as* the ‘nectar and poison centre’ (i.e. ‘death and transformation’), is located in the area of the cervical plexus behind the throat, and impacts throat, ears and hearing. This is our source of verbal expression and the ability to speak our highest truth. The fifth chakra includes the neck, thyroid, and parathyroid glands, jaw, mouth, and tongue. The **nectar** is transcendental fluid, the ‘Dew of Heaven.’

As long as the vishuddhi chakra remains inactive, this fluid runs downward unimpeded, to be consumed in the **fire of manipura**, resulting in the processes of decay, degeneration and finally death in the body’s tissues. When vishuddhi is awakened the divine fluid is retained and utilized, becoming the **nectar of immortality**: (*This nectar comes from the supreme state of sahasrara*). The secret of youth and regeneration of the body lies in the awakening of vishuddhi chakra.

Vishuddhi is also the key to psychological regeneration. At the level of vishuddhi and above, even the poisonous and negative aspects of existence become integrated into the total scheme of being. They are rendered powerless as concepts of good and bad fall away. At this state of awareness the poisonous aspects and experiences of life are absorbed and transformed into a state of bliss.

When the chakra transforms it brings one to terms with the opposites and allows consciousness to understand and accept both the light and dark aspects of life. This brings the mind harmony, inner peace, compassion and a wise perspective. One begins to realize that all the challenging experiences of life are here to teach us. If there are psychic intrusions the person can handle them with discrimination and not become distracted or overwhelmed. Greater creativity, and insight into spiritual teachings, bliss and a long life are other reported benefits of awakening this chakra, *as well as* the occasional ability to read another person’s thoughts.

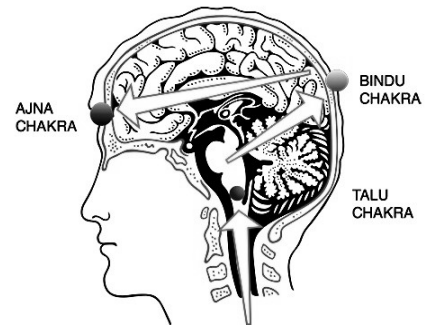
The more abstract aspect of vishuddhi is the faculty of higher discrimination. Hence any communication received telepathically can be tested here for its correctness and accuracy. Similarly, vishuddhi allows us to differentiate between realization coming into our consciousness from the higher levels of knowledge, and the mere babblings of our unconscious mind and wishful thinking.

Bindu Visarga



Interconnected with the vishuddhi chakra is **bindu visarga** - a doorway into the “divine realms of existence” - the duality of matter and consciousness. Bindu visarga is not a chakra at all but a state of existence from out of which the chakras themselves evolve - a tiny point source of light against the infinite night sky or **shoonya** (the infinite emptiness leading to enlightenment). Symbolically, the bindu visarga is represented by a crescent moon with a white drop on top, very similar in alchemical terms to “water-air” or “water saturated with air” (i.e. *alchemical elements signifying energetic elements or mental substances*). Very little is known and written about it as it is beyond the realm of all conventional experience. On the **Jacob’s Ladder** it would relate to the **Yesod of Berith**, which underlies the **Da’at of Yetzirah**.

“Bindu is a trap-door opening in both directions.”



Bindu visarga is the name of an organ located in the back of the head, an intermediary realm between the **sahasrara** and **ajna** chakras where finite and infinite meet. Although, there are no bodily systems or organs governed by bindu visarga, it is said to be the origin of manifest individuality - a control centre for health, physical and mental recuperation. From this point or seed an object, an animal, a human being or whatever, can arise and manifest. Each and every object has a **bindu** as its base. That which was previously formless assumes shape through the bindu, and its nature is fixed by the bindu, *as well*.

On the **Sephirothic Tree of Life**, like the “**moon**” (tarot card 18), connects **malkuth** with **netzach**. The back of the head is the area that transforms self-conscious thoughts and feelings into subconscious structures while we sleep. When we spiritualize our thoughts and feelings, the “moon” begins the great work and builds us the spiritual body.

The Bindu Fluid

The **bindu visarga** is also known to produce the mysterious **bindu fluid**, which has both a healing and poisonous effect. The **healing effect** is symbolized by **amrita** (the god’s nectar), *supposedly* able to prolong physical life - the alchemical “**Elixir of Life**.” Normally, the bindu fluid flows into the **Jupiter center** located at the solar plexus, where it is consumed before it can spread its healing influence... but, through meditation, the bindu fluid can be redirected to the **lalana chakra** (*also known as the talu chakra*) - a minor chakra connected to the **Venus center** and located at the roof of the mouth between the front end of the central spinal canal in the medulla oblongata and the lower part of the brain’s fourth ventricle behind the palatine uvula - *a conic projection from the posterior edge of the middle of the soft palate in the back of the roof of the mouth*. Bindu fluid that arrives at the lalana chakra can be purified by the Venus center (*which is why it is*

recommended to push the tongue against the roof of the mouth while meditating).

In order to enable that purification, the *Jupiter center* needs to be active, which requires a redirection of the *Mars energy* (the Mars energy is pulled up into the Jupiter center), and that prerequisites a purification and redirection of sexual energies. The *purified bindu fluid* is also known as *ojas*, which means literally “the illuminating or bright.” Ojas is stored up in the brain, and the more the ojas that is in a person’s head, the more powerful they are... the more intellectual... the more spiritually strong they will be. And all the forces that are working in the body, in their highest form, become ojas.

Ajna Chakra (“Third Eye”): Binah-Chochmah



The *ajna* chakra of higher intellect, our center of intuition, is located in between the eyebrows, governing inner guidance, intuition, clarity, and consciousness. It is also referred to as the “third eye” chakra - and is the command center of the entire subtle body system. Ajna is the witnessing centre where one becomes the detached observer of all events, including those within the body and mind. Here the level of awareness is developed whereby one begins to ‘see’ the hidden essence underlying all visible appearances. When ajna is awakened, the meaning and significance of symbols flashes into one’s conscious perception and intuitive knowledge arises effortlessly.

Up until our ajna chakra awakens, we are under delusions. It is only after the awakening of our ajna chakra that the laws of cause and effect can be truly understood. Thereafter, our whole philosophical attitude and approach to life changes. It is very important to develop the qualities of Binah and Chochmah already at the very beginning of our spiritual journey: “Only those who have reason and understanding are able to cope.”

It would seem that the *awakening of the ajna chakra* follows the sequence of the *lightning flash striking the tower*, activating first the binah and then the chochmah aspect of this level. It is said that from ajna there is only a short way to *sahasrara enlightenment*.

*Sahasrara Chakra (“Crown”): Kether
The Thousand-Petal Lotus*



Sahasrara is *actually* not considered to be a chakra - it is the source of the chakras. The sahasrara chakra or the “thousand petal lotus” chakra is located at the crown of the head, symbolizing unlimited possibilities and the full realization of “*Truth*” - a vast knowledge of nothing and everything, or merging with the wholeness of all. This is the chakra of expanded awareness, enlightenment and spiritual connection to our higher selves, others, and, ultimately, to the Divine. It is located at or slightly above the crown of the head.

“Sahasrara is both formless and with form, yet it is also beyond, and therefore untouched by form.”

This would correspond to the position of the *Kether of Yetzirah* on *Jacob’s Ladder* overlapping the *Tiferet of Berith* and the *Malchut of Atziluth*.

As energy and conscious move into the brain there is still another level of clearing that is triggered, along with the opening of latent brain centers. And there are other factors in the *subtle energy system* - knots that hold attachments, small chakras that have essential roles to play, shifts in how the senses work, psychic openings, *etc.* The major nadis, sushumna in the center of the spine, ida, the cooling mental energy and pingala, the heating prana energy, produce their own phenomena as they awaken and criss-cross from the tailbone and into the face. So this is a partial and limited description of the complexities of our energy fields, which are clearly molecular structures holding the substance of our lives.

There are many descriptions about enlightenment, but *ultimately* it is not possible to define such an experience. “Super-mental awareness is not a point; it is a process, a range of experience. Just as the term ‘childhood’ refers to a wide span of time, in the same way, *samadhi* is not a particular point of experience but a sequence of experiences which graduate from one stage to another.”

In the course of one’s development, the chakras may be only partially or temporarily awakened. They can also awaken independently from each other and do not necessarily follow the traditional sequence. In Quabbalah, an individual whose all chakras have fully and permanently awakened would be called a “Messiah.”

The Samadhi Experience

The *samadhi* or *blissful divine experience* is a spiritual experience that arises when the ego and the mind are dissolved, opening us to the highest state of consciousness and inner tranquility - a consistent state of pure consciousness, that is void of attachment to any thought - a deeply personal, intimate merging with the Divine inside you and all around you. It is limitless, divisionless and infinite, an experience of being and of transcendental superconsciousness. When this experience is realized, the mind, desires, actions and feelings of joy and sorrow vanish into a void.

The samadhi experience is a phenomenal *ego death* - a *blank mind* - a movement forever out of the mundane and limited human awareness free from all suffering - the eternally expanding realization that *our ego is not real* - and that our soul, spirit and divine essence are what is truly eternal and undying. Thus has our perspective of life and our role in it profoundly altered by a superintuitional knowledge of “awareness” and “freedom” through negation of illusory vehicles, such as body, mind, senses, intellect, *etc.* There is neither darkness nor void in this experience - all is Divine Bliss. This is not a state of physical sensation of pleasure or pain... it is a magnanimous experience of unity or oneness without duality, nor one-pointedness. There is neither time nor causation here. Omniscient and omnipotent, the whole mystery of natural creation is emphatically understood.

Some esoteric spiritual chakras beyond the crown allow one to enter other dimensional experiences and relationships.

Soul-Level Chakras and the Master Cell

Soul-level chakras each are directly linked to our “master cell.” The master cell houses our *soul blueprint*, or personal *Akashic records* - *infer*, and is a way in which we are personally connected energetically to the *soul of humanity* and ultimately the *Iness*, or “one soul of creation.” It is the master cell that communicates with all of our chakras and every level of our etheric field.

Transpersonal Chakras

The *stellar gateway chakra* and *soul star chakra* are portals through which *very high-frequency light* can enter our etheric field. It

is this light from the “One Soul” that helps us to awaken our individual soul wisdom. The stellar gateway is like a spiritual barometer that measures the intensity of light our field can hold. The soul star is the filter through which frequencies entering through the stellar gateway are measured. The soul star *also* facilitates access to our personal library within the Akashic records. *The Akashic records are an important spiritual library that can assist in the process of our soul’s progression. It is believed that a record of all lifetimes, thoughts, actions, and energy in any form are archived there. Spiritualists and theosophists explain that Akasha can be defined as “astral light.” In Eastern philosophies Akasha is defined as ether that contains material and spiritual energy.*

Information is stored in two pools, one in form and one invisible, within both our physical body and our soul-level chakras. More specifically, transcending time and space, emotional information is stored within both, our etheric heart and our physical heart.

More-so, there are multiple chakras that link us to higher levels of the consciousness. There are three chakras above our heads - the causal, soul and stellar gateway - all open up to the higher dimensions. The *soul* or *sky star chakra* floats about a foot above our head.

To locate the **Stellar Gateway chakra**, stretch your arms up above your head. Imagine a funnel of light with the lower opening just above your fingertips. This is the base of the stellar gateway.

Next, place the heel of your hand at the top of your head with the fingers pointing upward. The bottom of the *soul star chakra* would be touching your fingertips.

Now, place the heel of your hand at the center of the crown of your head with the fingers resting on the curvature of your head, pointing toward your back. The area where your fingers rest is the area where the center of the **causal chakra** is located. The causal chakra is the center that accepts the dosages of light which the upper two chakras deliver, and it assists in higher activations of the crown, brow, and throat chakras.

The **ascending heart chakra** and **sacred heart chakra** house the essence of **Universal Compassion** and **Universal Love**. They create a triad *via* an etheric link with the heart chakra.

In the center of the body between the physical heart and throat, behind the thymus gland, is your **ascending heart**.

In the center of the body, slightly behind and slightly below the physical heart, is your **sacred heart**. This sometimes is perceived as an etheric chamber attached to the heart.

A holographic projection of the link between these three centers is held in the subtle energy field. This hologram is known as the **etheric heart**. Its purpose is to facilitate communication *via* the language of light between our personality, our soul, the Universal Heart, and the Universal Mind. A wonderful blending of energies takes place within the etheric heart, the blending of true Divine Love and Compassion with the energy from the lower centers and especially the base chakra.

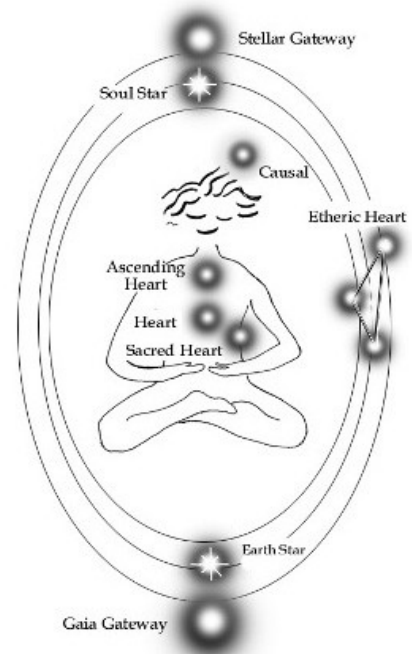
To summarize: Let’s think about it. If the base chakra is where we store our fundamental beliefs, and the etheric heart blends these ever-changing beliefs with Universal Love and Compassion, what are we creating? When love and compassion blend, a frequency is formed that energizes our lower centers... and our fundamental beliefs begin to awaken to a profound knowing that we can and *we* are creating peace within our own being, and ultimately the world.

There is a chakra - the **naval chakra** - just below the navel, between our sacral and solar plexus chakras. But, the most important other chakra is the **earth star chakra**, which is *about* 15 cm. or 12 inches under our feet... and this anchors our “etheric soul body” into the living multidimensional spirit of Mother Earth. The earth star is where we

anchor our belief system, or our soul knowing, into our daily life. The energy residing in the earth star is that of personal self-expression. We express ourselves in many ways, through our actions, our words, our thoughts, and the energy we hold. As we consciously seek to open more to the true expression of our soul, the earthstar supports the unfolding of our Divine purpose.

The **Gaia gateway chakra**, about “two arms lengths” below the feet, which would make it *about* four feet (or 130 centimeters) below the feet, assimilates and grounds high vibrational energy of our planet. The Gaia gateway is the portal through which we transmit either our limited beliefs or our true soul knowing and remembrance of our purpose into the very core, or heart, of the earth. It anchors **high-frequency light** into the physical body and the body of the Earth. Without this chakra high vibrational energy cannot be assimilated and grounded. It adjusts your electromagnetic frequency so that it remains in harmonic resonance with that of the planet and facilitates an uplift in your own personal resonance. The core of the earth is a like a great mirror; it reflects back to us what we are anchoring within her.

The Gaia Gateway chakra works with the **Stellar Gateway chakra** to make **kundalini energy** rise. Indeed, with your Stellar Gateway and soul chakras opened up, you need the earth star chakra open, so that the energy flow is not blocked anywhere.



Subpersonal Chakras

The Earth Star is keeper of karma, holds all previous incarnation memories, and is our access point to Ancestral wisdom and inspiration (i.e. the collective consciousness of humanity). It is believed to coordinate the “grounding cord” for one’s light-body that leads to the center of the earth and when functioning properly in coordination with the first chakra (the muladhara chakra) allows one to be grounded and centered (i.e., function effectively on the physical plane).

The five **subpersonal chakras** are numbered from the nearest one to the body, a few inches below the feet, to the fifth one, two arms lengths below the feet:

Incarnation Point Chakra (a few inches below the feet) - practical implementation of the soul journey for the current life

Incarnator Chakra (about 40 cm below the feet) - connection to ancestry, tribe, clan.

Subpersonal Leadership Chakra (below the feet at an arm's length) – **Anima**, in contact with the female archetype.

Earth Centering Chakra (below the feet at an arm's length) - links to the archaic earth energy.

Earth Star Chakra (below the feet at two arms' lengths) - exchange and relationship to the Earth goddess.

Sutratma

There are two major *energy channeling structures* or “*threads*” which connect the “*pure spirit*” of the **Monad** (i.e. the higher self of the soul), through the soul, with the man or woman in incarnation. One is the **sutratma** - the “*silver thread of life*” - which is anchored within the **heart**. The energy transmitted by the sutratma is that very energy which enlivens and animates all the atoms of the physical body. It originates within the Monad and is reflected through the soul, being transfixed within the etheric heart centre at the right-hand side of the body. Thus, it is reflected through the **physical heart** and into the **bloodstream**, which, *as you know*, is the purifying stream which carries the **energy of life** to every part of the body. While the **lifeblood** is pumped correctly through the body and is kept free of poisons, the physical body displays all its ability and accuracy of movement and expression. So, too, the connecting body, the astral-emotional body and the mental body are *all* dependent on the Sutratma life thread for their existence and correct function.

There is another thread, called, *indeed*, the Antahkarana. This thread is anchored in the centre of the head, and through these two threads the threefold expression - Monad, soul and physical-plane man or woman - live their lives. These two threads inform all of these and, in a downward flow, bridge the gaps between, first, Monad and soul, and secondly between soul and its reflection, the man or woman on the physical plane.

Eventually, a third thread is built by the living person through the interaction of **soul energy**, and *eventually*, **monadic energy**, through the physical apparatus: the “*thread of creativity*.” These three threads wound together produce the bridge between the three levels of existence.

Antahkarana - The Rainbow Bridge to the Sacred

Whether we are talking about the soul of a human being, that of a nation, or the soul of humanity as a whole - that which is sacred is also eternal.

Each individual is really threefold:

The **Monad**, or **Divine Spark of God**, or **Universal Spiritual Flame**, which reflects the impersonal **Iself** on the soul plane as the individualized human soul or ego.

The **soul**, *again*, reflecting itself on the dense physical plane as man or woman in incarnation - the process by which spirit involves itself in its polar opposite (i.e. substance).

When the **spirit of life** aspect and the **flesh material** come together, a third “consciousness” aspect is born.

The descent from Monad to soul and from soul to personality has to be re-enacted in reverse order. The **threefold man** - physical, astral and mental - has to find his way back by a process of “at-one-ment,” first with the soul and then, through the spiritual triad - the reflection of the Monad - with the Monad itself: the threefold monadic Being.

The return journey, or the process by which that return journey is made, is through the creation, gradual evolution, and building of the **antahkarana** - the “thread of consciousness.” It is the result of the

interaction of the life within the form... the substance... the flesh material which produces “consciousness.”

The **antahkarana** is a bridge between *personality soul* and *spirit* that connects the lower mind with the higher mind (mind of the soul) - thus, it is a “state of awareness” connecting the conscious mind and personality to the **Soul Reality Lotus** and *also* the **Magna Soul, Monad**, and the **Atma** or **Iself** (i.e. the I Am that I Am Presence). They *also* connect us to our true family of light in the higher consciousness planes, by which an individual is able to realize their soul's profound love and wisdom. In this way the **antahkarana** is a *communication conduit*. It makes possible the realization of **empathy** and **transcends all rational thought processes** within the lower-self (personality).

The antahkarana gives inspirational insight into things that the personality cannot fathom on its own. As such, it is the medium used by the soul to communicate its love and purpose into the human mind. However, this **rainbow bridge** (*colloquial term for the antahkarana*) does not exist naturally within the human psyche. Instead, it must be conceived, designed, and constructed over time... which is only made possible through various spiritual disciplines. This is a conscious process and only occurs in stages.

There are three fundamental parts (substructures) to the antahkarana to be noted - each are used by the soul to influence a person's life in a particular way.

They are (*as follows*):

The Life Thread

This strand of the antahkarana extends from the soul (and even beyond the soul) to the personality. It anchors itself in the **heart chakra**, and is responsible for the “downflow of the life force into the physical body.” It is the spiritual energy that gives animation to the many biological systems that sustain the outer physical form. The beating of the heart and the lungs are ultimately governed by this subtle force coming from the soul *via* the life thread. Given its essential nature, this thread can be considered primary. It is the only substructure of the antahkarana that is not in need of construction, for it naturally exists as a function of physical life and survival.

The Consciousness Thread

This thread extends from the soul to the mind of the personality. It enters through the **crown chakra** and is seated within the brain cavity in the region of the **pineal gland**. Through it, an individual begins to register the “wisdom of the soul” as it subtly shapes thoughts within the mind. Unlike the life thread, this substructure of the antahkarana does not exist naturally. Instead, it must be built through meditative practice, selfless service beyond our own needs by making an altruistic contribution toward others, and the development of the abstract mind - as abstract thought makes it possible to see the broader (and wiser) truths underlying outer events - hence, deeper principles governing life and circumstance are seen anew, and with intuitional insight into spiritual understanding not realized before.

When the first tenuous strands of this thread are in place, it indicates that an individual has stepped onto the **Path of Return** - by which the consciousness of **what is** and **what might be** gradually becomes known to the evolving individual, whom can now spiritually develop (i.e. realizing deeper-and-deeper experiences of awareness). In other words, as you seek, as you aspire, you create before you.

The Creative Thread

Essentially, the **creative impulses of the soul** travel along this thread. It eventually seats itself in the **throat center**, which is the chakra that facilitates creative thought and expression. This thread begins to form after the consciousness thread has been partially built. However, its utilization (by the soul) is tenuous until the procreative passions of the lower-self have been tamed. This suggests that much of the creative energy of the **sacral chakra** has been lifted to the throat center. When the soul is able to utilize this thread, it inspires the mind with innovative ideas that have the power to uplift.

Soul Reality Lotus

The **chalice of our soul** receives only spiritual energies, higher qualities and insights of wisdom. It has a spiritual filter which disregards any negative or base energies, so nothing is contained but spiritual energies of love, wisdom, and beauty. This is *then* carried on through lifetimes... each lifetime being an opportunity to further receive and add to these spiritual energies. Now, it is possible to receive almost nothing in a lifetime, if one is not sufficiently awake to love, wisdom and beauty, or if one is simply engrossed in base or negative energies.

Base energies are just physical and personal pleasure desires and energies. Base energies are not always dysfunctional or harmful, as are negative energies; though they very often detract one's consciousness from soul experience and from higher experiences of beauty. But the base energies are not 'spiritually bad,' they are merely a lower energy than real love, beauty, insights, and spiritually inspired creativity.

Spiritually motivated actions and creativity, rather than base or negative motivated, make positive energies for our soul chalice.

Our **soul lotus** is another aspect of our soul, like a blossoming lotus flower - each petal *of which* contains a particular aspect or quality of the Divine Self that was realized and contained by the energies needed to develop and expand our **lotus petals**. This lotus *then* carries on through lifetimes as "our soul," its petals being the main qualities of our soul, and each of these petal-qualities being further developed and expanded like a radiant body of light within the cosmic universe - radiating the energies of spiritual consciousness, love, and the "will-to-good." But there are *also* energies of peace, harmony, beauty, devotion, scientific and analytical thinking, and the will to be creative, *as well as* many other **spiritual energies** or **qualities**, which can be accumulated and contained within our chalice. The flowering of our **lotus soul** being the spiritual expression we give to the world of unactualized potential.

The great functionality in all of this is that these **accumulated spiritual energies** are not lost through lifetimes of the soul's journey. These spiritual energies, as accumulated from past lives and *also* from our present life, are *then* carried on to our imagined next lives; where we may have further opportunities to increase the energies in our chalice. Though there is no guarantee or pre-planned destiny *that* we will accumulate much of anything spiritual in our "plausible" next life, because it depends on how receptive we are and how much spiritual effort we made in appreciating **this life we are now experiencing**.

Each petal of our **twelve-petal lotus** is a development of one of the **twelve spiritual qualities** or **essences**, which are combinations of the **four elements** and the **three rays**. These petals develop by the **nutrients of spiritual energies** as received from our **Solar Logos**, which radiates the universal energies of Free Will to Power, Love and Light, and combinations of these. Yet *also* necessary to our soul petal development are the higher energies we develop by our own self-efforts in each lifetime - particularly by the energies created by our **sacrifice of personality will**, our **increase of consciousness in life**, and our **deepening love** in relation to others and nature. Our soul petals are *also* developed, *in general*, by our life experiences, most especially by

our self created challenges and explorations. In short, our soul petal development is our spiritual evolution.

The **Soul Reality Lotus** is continually working to develop and refine the personality structures it uses in incarnation. This is a many-lifetimes endeavor, often lasting through hundreds of embodiments. At some point wherein the Soul Reality Lotus has attained sufficient infusion within the personality structures, the **Magna Soul**, **Monad** or **Itself** also starts infusing the Soul Reality Lotus to a greater degree and therefore the personality structures, *as well*. Ultimately, at some point in the soul's journey the Soul Reality Lotus will dissolve into **"Oneness"** and the **Itself** (or I Am that I Am Presence) will be in direct incarnation within human form.

An Awakening of Humanity

The antahkarana, and its relationship to the sacred, can be examined in the context of humanity as a whole. From the esoteric perspective, humanity is considered a single living entity. Just like with an individual, humanity has a personality and a soul, and even a budding antahkarana. When we consider humanity's quest for the sacred we are really talking about its struggle to realize its higher potential. Gradually humanity is awakening to this potential, though it does so through crisis and conflict. Our species is coming to realize the interconnectedness of all things. Given the suffering we are witnessing in our world today, it may be difficult to fathom that humanity is awakening to its own sacredness.

It is quick become increasingly important for each of us to focus daily on our personal evolution and remember our **purpose of being as well as our Divine creative power**. We each have a powerful effect on the reality that we live in - and as we evolve we are becoming more-and-more aware of our expansive and limitless nature. Our bodies are gradually and continually integrating **higher-frequency light rays**, and as this happens our **soul-level chakras are awakening**. This is a necessary process as we are beginning to recognize *that* we are each truly are powerful Divine beings, created not simply in the image of God but also blessed with gifts of the creative power of Divine Love and Divine Mind.

As it is, a new spiritual awakening is occurring in human culture, an awakening brought about by a critical mass of individuals who experience their lives as a spiritual unfolding, a journey in which we are led forward by mysterious coincidences. The search for the sacred is a sojourn unlike any other. Though it may manifest in many external ways, it is fundamentally an inner journey leading to the discovery of the soul deep within. Yet, there is a gap in consciousness which prevents us from accurately sensing the guidance and wisdom of the soul. Gradually an individual begins to construct a bridge to span this gap. This bridge is called antahkarana, and when it is fully developed, enlightenment is then sure. Even so, when an individual further develops his/her inner bridge, humanity's antahkarana is likewise enhanced, as the part contributes to the evolution of the whole. Such is the law of existence.

The Akashic Records

Akasha (Sanskrit meaning "primary substance" or "aether") is one of the cosmic principles and is an energetic **plasmic matter**, creative in its physical nature, immutable in its higher principles. It is the quintessence of all possible forms of energy, material, psychic, or spiritual; and contains within itself the germs of universal creation, which sprout forth under the impulse of the Divine Spirit - a collection of **mystical knowledge** that is encoded **Universal lore** in the aether (i.e. on a non-physical plane of existence). The **Akashic Records**, or **memory of nature**, are understood to have existed since before the

beginning of Creation - and all phenomenal experience (e.g., human, animal, plant, mineral, *etc.*) *as well as* transcendental knowledge is encoded therein the library of all events and responses concerning all meta-enhanced realities.

The **Akashic Records**, or “**Book of Life**,” a dimension of vibrational records which can be equated to the universe’s super-computer system. It is this system that acts as the central storehouse of all information for every individual who has ever lived upon the earth. More than just a reservoir of events, the Akashic Records contain every deed, word, feeling, thought, and intent that has ever occurred at any time in the history of the world. Much more than simply a memory storehouse, *however*, these Akashic Records are interactive in that they have a tremendous influence upon our everyday lives, our relationships, our feelings and belief systems, and the potential realities we draw toward us.

Upon time and space is written the thoughts, the deeds, the activities of an entity - as in relationships to its environs, its hereditary influence; as directed - or judgment drawn by or according to what the entity’s ideal is. Hence, as it has been oft called, the record is God’s book of remembrance; and each entity, each soul - as the activities of a single day of an entity in the material world - either makes same good or bad or indifferent, depending upon the entity’s application of self towards that which is the ideal manner for the use of time, opportunity and the expression of that for which each soul enters a material manifestation. The interpretation then as drawn here is with the desire and hope that, in opening this for the entity, the experience may be one of helpfulness and hopefulness.

Edgar Cayce, Reading 1650-1

The Akashic Records contain the entire history of every soul since the dawn of Creation. These records connect each one of us to one another. They contain the stimulus for every **archetypal symbol** or **mythic story** which has ever deeply touched patterns of human behavior and experience. They have been the inspiration for dreams and invention. They draw us toward or repel us from one another. They mold and shape levels of human consciousness. They are a portion of Divine Mind. They are the unbiased judge and jury that attempt to guide, educate, and transform every individual to become the very best that she or he can be. They embody an ever-changing fluid array of possible futures that are called into potential as we humans interact and learn from the data that has already been accumulated.

The Akashic Records are always changing and expanding. As our souls evolve over time, so do our Akashic Records adjust to reflect our personal growth and are in a continual state of refinement as we align with our perfection and manifest that perfection in our earthly lives. Therefore, we can look at the Akashic Records as an intermediary body of all past, present, and future possibility, probability, and eventuality. Through them we can derive understanding and direction as we open up within ourselves on our journey to becoming our optimal selves in the physical world.

We are all part of a perfect cosmic plan where everyone’s life has a purpose. You are a being of infinite worth and each one of us is a micro-cosmos with all of the information and energy needed to recreate the entire universe. In order to fully realize this, you must embrace true freedom and allow yourself to become your own person.

Now Mark: Each person is held to account after life and ‘confronted’ with their personal Akashic record of what they have or have not done in life in a karmic sense. The idea is comparable to the Biblical “**Book of Life**,” which is consulted to see whether or not the dead are admitted to heaven when each individual’s right to unending life comes up for adjudication.

Part Three

The Sevenfold Nature of Isf

The human being consists of Seven Principles, divided into a Higher Triad and a Lower Quaternary. These seven principles or seven parts of our nature are the divine part, the spiritual part, the intellectual part, the passionate part, the vital part, the astral part, and the physical part. The first three of these comprise the Higher Triad and they last forever, while the lower four last just for one lifetime and are new in each lifetime that we have.

The Seven Principles - along with that of **Karma** and **Reincarnation** - are of the utmost importance to humanity.

The Spiritual Triad

*Atma - The Seventh Divine Part
A Radiation of the Absolute*

Atma (also written **atman**) (Atma, आत्मा, आत्मन्, meaning *essence, breath, soul*) is our essential nature and the highermost part of our being and supreme part of our spiritual being. It is pure Eternal Spirit. It is the Higher Self, the Divine Self, the Real Self or True Self of the human being and it is *literally* one-and-the-same in essence and identity as the Infinite Supreme Self. This is in accordance with the fundamental teaching of **Hinduism**; that our self (as the atman) is the Supreme Self. Atman literally means “*Isf*.” It is the only one of the seven principles to which the unqualified term “*Self*” may be applied.

It is not an individual thing. There is no such thing as “my atman” or “your atman.” The Eternal Spirit is neither yours nor mine and is not the separate individual possession of anyone. There is neither “my atman” nor “your atman” but only the atman, the one universal self of all. It is here that all is truly one. Thus, although there are many souls, there is only one Atman, (i.e. one Spirit, one Self, one Supreme Ultimate Reality): *Just as one and the same sun shines over everybody on this earth, so one and the same spirit shines over and illumines every soul.*

The golden key to understanding the universal oneness of “divine allness” and non-duality is contained within the Atman. I am the Atman. You are the Atman. The Atman is the who and what which we really are. It is our essential nature, our True Self, the “all-in-all.” In fact, it is the one-and-only reality. Yea, this Higher Self never does anything... nor is anything ever done to the Isf... as there is nothing for Iness to do, except *simply* “to be,” and Iness “be,” for I Am that I Am.

Since the atman is literally Divinity Isf, we should always remember that it never incarnates or reincarnates, nor is it ever affected by our karma or even by anything whatsoever. It just simply is as “I Am that I Am.”

*Buddhi - The Sixth Spiritual Part
The Vehicle of Pure Universal Spirit*

Buddhi is the second highest principle of man’s constitution and is referred to as the “Spiritual Soul” or “Permanent Witness,” the vehicle through which atma (the highest principle) radiates its light. There is nothing individual about the buddhi principle. As with atma, we cannot talk in terms of “my buddhi” or “your buddhi.” Contrary to popular opinion, the general exoteric definition buddhi is not the faculty or quality of intuition and has nothing to do with the principle of discrimination (as in wise discriminative intelligence) and highest intellection. It has nothing to do with anything except serving as the vehicle for atma, the “*Self*.” As the atma is an entirely universal and

undifferentiated Divine Principle and not personal or individual in any way whatsoever, just the same is true of the buddhi.

The buddhi serves as a vehicle for the direct radiation of the light of the atman and that together, in conjunction with each other, they are quick become a **monad**. The “**monad**” (meaning “*ultimate unit*” or “*primary unit*”) is a term used to describe the conjunction of the two highest principles of the human constitution – atma and buddhi. There is nothing higher than atma, the highermost and supreme part of our spiritual being. Because atma is literally Divinity Itself, it has to have a vehicle through which to radiate its light to the individual soul. Buddhi is this vehicle and so the two in conjunction with each other are called the monad.

Our individuality begins with the fifth principle - **manas** - which is the mind principle, the thinker, the human soul, the reincarnating ego, the true “I am inasmuch as I am that I think I am” of our being.

Manas - The Fifth Intellectual Part The Mystery of the Mind

Manas as the mind principle is the connecting link between our pure, eternal, spiritual nature and our mortal, physical, material, personal nature. Manas, in us, is the consciousness aspect serving as a dual principle in its functions, *inasmuch as* it is a link between the “*Itself*” and the “*ego*,” the permanent individuality which incarnates and reincarnates. Manas is more than just the mind, it is, *in fact*, the “**human soul**.” The world has descended into such a pitifully materialistic state that **mind and brain** are often considered to be one and the same thing nowadays. Now, Hinduism teaches that **mind and soul** are one and the same thing - but this just isn’t true! It is a mistake to confuse the mind and the brain as if they were the same thing.

The **brain** is only a physical organ and serves as a vehicle for the mind - *just as much as* the mind is a vehicle in which we are able to identify with our soul - and, *thus*, manifest recognition of personal identity through our own thoughts whilst in physical incarnation. In short, the brain is an fleshapoid organ through which the mind is able to function and operate on the physical plane. The mind does not require or use the brain when it functions on other, non-physical planes of existence. The brain only lasts for the duration of one lifetime but the mind continues on. The mind and the ability and action of thinking are something metaphysical, not physical or material. Still, the pernicious Western practice of subordinating consciousness, or regarding it as a “by-product” of molecular motion, takes relevant precedence in ignoring the true nature, origin, and destiny of each our own mind.

In the teachings of **Theosophy**, the **manas principle** is often called the “**ego**.” This is using the term “ego” in its true and literal sense... meaning the true “*Itself*” of our being.⁹ It is the **manasic entity**, the individual human soul, which sets the causes in motion in each lifetime - through every thought, word, and action - which have to have their corresponding karmic effects in this and subsequent lifetimes. It is the maker and the **experiencer of karma**.

It has a dual nature - that of Higher Manas and Lower Manas. When the mind and consciousness are lifted, raised, and elevated towards higher things, spiritual things, abstract things, intellectual things, things of goodness, truth, purity, love, compassion, and beauty, it is then functioning as the Higher Manas and rising ever closer towards the divine shining light of buddhi, the **spiritual soul**. When the mind and consciousness are instead allowed to sink downwards towards the lower, separative, selfish, and sensual things of life, it is Lower Manas, attaching itself to the principle of kama, the **animal soul**.

Manas cannot go in both directions at once. It can only either go up or down... up towards spirituality or down towards sensuality.

Spirituality and sensuality can never and will never mix. Manas, as the human soul, stands right in the middle between the two and must make a choice between them. Our primary battleground in life is that of the mind - which is the bridge betwixt our living, breathing, copulating flesh-body and our eternal expression of Inness - the transpersonal soul which identifies Itself within the mortifying flesh-experience.

The Lower Quaternary

Kama - The Fourth Passional Part The Seat of Animal Desires and Passions

Kama (Sanskrit काम), which *literally* means “*desire*,” is the desire principle of the human being when in physical incarnation, *usually* interpreted to reference love, in particular sexual love or sexual desire (i.e. “lust”). Kama is the source and centre of all our desires, passions, lusts, and sensual nature. While enjoyment is strongly associated with the emotional mind (manas), it can *also* have a higher spiritual manifestation. This would commonly be referred to as **kama-apara** and **kama-para** or lower desire and higher desire. It is sometimes associated with more **demonic qualities** or those of a lower nature and referred to as the “**animal soul**” because it is the more animalistic and beastly part of us.

During human life this principle is called **kama**. After the lifetime has come to an end, the kama principle forms *itself* into **kama rupa**, which *literally* means “*desire form*.” The primal root to kama is “ka,” which is a reference to the soul, the sun, and much more.



Within the **Tantric teachings**, kama manifests as **kamala**, which is a **shakti** (meaning “*power*” or “*empowerment*”), sometimes referred to as a manifestation of **Kālī** *also known as* **Kālikā**, ‘The Great Divine Mother of Time’ in Hinduism whose essence is Divine Love and whom is both responsible for creation and the agent of all change, a destroyer principally of evil forces and the one who bestows **moksha** (Sanskrit, *mokṣa*), emancipation or liberation or freedom from **samsāra**, the karmic cycle of death, rebirth and transmigration of the soul: She is *ultimately* the primordial cosmic energy representing the dynamic forces that are thought to move through the entire universe - *and it is this form of Kali that is worshipped by many people around the world, as she is strongly associated with beauty and prosperity in such forms as Lakshmi, the Hindu goddess of wealth, fortune and prosperity*. But she is also the spirit of giving... and it is through giving that one begins to bring an end to just the outer seeking of the senses - and one begins to manifest the higher form of kama (para).

In human body Kali exists as **prana**, the vital breath or life-force. Kali holds the **five vital airs**: prana (*upward air*); apana (*downward air*); vyana (*air within the body*); udana (*air leaving the body*); and samana (*air at the navel which helps to digest food*). Kali emphasizes inner action, which generates the internalizing force of **so’ham**, the rhythm of the breath, the sound of the breath - the sacred **Aum** or **Om** of the transpersonal fleshapoidic “I am that I am” spirit. Like the wind, she is mobile, subtle and transformative, relating to lightning (*vidyut-shakti*), the electrical force that pervades the universe as the power of transformation. Like the electrical storm, she quick becomes as a lightning-like illumination in transformation. She is located in the spiritual heart, the **anahata chakra**. She is the pulsating of the physical heart and within the blood that gives us life.

⁹ Of which more will be said later in the forthcoming paper, “*An Introduction to Brain Mechanics and Understanding Basic Psychology*.”

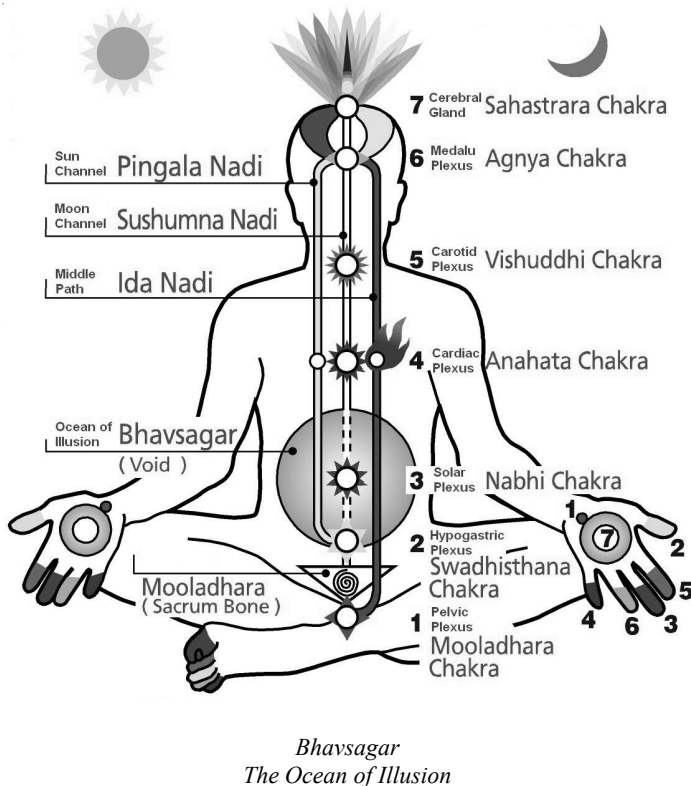
Thus, as we begin to discover the higher desire for spiritual truth and realization, kamala and kama, in its higher form, begins as recognition of the divine beauty within the world. This appears on basic levels as an appreciation of art, music, beauty, and slowly starts to manifest as an appreciation of aromas, and other meditative tools such as incense, candle's, meditative music, and meditation itself. Kama as kamala can manifest as a powerful desire to meditate and experience the power of the heart chakra. In this sense, many people go through a variety of experiences that inspires a longing for truth as kamala is located in the heart chakra, which is the seat of devotional worship. In fact, this spiritual seat, within the heart chakra, is considered by many as the most important spiritual doorway for the astral and causal body.

One of the stages after death is that the *desire nature* objectifies *itself* into a sort of senseless, disembodied form which remains in **kama loka** (the atmosphere and attraction of our Earth) until it finally gradually fades out and disintegrates of its own accord. It will survive and remain until the force of those desires and passions has drained away... and how long this takes will naturally be determined by how sensually oriented the individual was during the lifetime just ended.

Prana - The Third Vital Part The Breath of Life

This is the life force, vitality, or energy which keeps the physical body alive. It is the life principle, the *"breath of life"* in the individual. A person remains in physical incarnation for as long as *prana* remains active within them. As soon as prana departs and ceases to flow, the physical body has no other option than to die, since it is the force of prana which keeps it going.

Refer to *Pranic Energy*, page 16 of this document.



The **bhavsagar** is an ever-deepening-and-widening gap between our 'True Self,' which is a 'clean self,' and our 'Acquired Self,' that being a

'conditioned and contaminated self.' The matter of concern is *that* this *so called* gap is getting more-deepened-and-widened day in-and-day out. The sole reason for this is our own self ignorance and gradual disengagement from our pure and sacred self as more-and-more-so embrace we vices and negative conditioning. So much so *that* for us to think and act according to the set principles of love, compassion, honesty and transparency more-and-more seems patently idealistic and fatal.

For us to cross over this *so-called* 'bhavsagar,' all we have to do is to regain our lost touch and association with "our true and pious self." We have to quick become self conscience and totally awakened towards our negative and conditioned self.

Our brains are controlled by a 'body of thoughts' which is the result of our **social conditioning**. Whatever hurt, tragedy, gloom, insult and *other* self injury we may feel, is purely due to *that* social conditioned (*commonly known as ego*). We have forgotten the '**Divine Nature**' we were born with. But, it is our Divine Nature that defines us a creation of God - not the ego.

As we grow up, mature and start listening to the people around us more than listening to the *"still small voice"* of our 'True Inner Self,' our ego becomes stronger to a point where we become separated from that 'True Inner Self' - only to spend a lifetime trying to reunite with that 'True Inner Self,' crossing the growing void of the *so-called* 'bhavsagar' within us.

It is this separation that strengthens the ego to the point where we think we are the ego. We become so identified with materialistic things that we forgot who we truly are. The ego wants to convince us that our 'True Inner Self' is fiction and that the "meaning of life" is to be found not within our hearts and minds, but in material possession - not so much inferring the acquisition and accumulation of chattel property and wealth... but by its possession of us. And, unless-and-until we get detached from that socially conditioned egotism, we can't find eternal and unalloyed happiness and emotional contentment in life. This is the 'Ultimate Human Enlightenment' or our 'Ultimate Liberation' from the onslaughts of materialistic world: (Being materialistic is not wrong but to give undue importance to wealth and property are truly and certainly wrong).

It is essential for us to get in touch with all the enshrined values and virtues as mentioned in our spiritual, philosophical and metaphysical tomes. We must enhance our lives at every opportunity through the tenets of honesty and integrity in order to fulfill our beings and successfully cross the "Void of Bhavsagar" and transcend the limitations of our flesh and mind.

Linga Sharira - The Second Astral Part Our Phantom Doppelgänger

Linga sharira - called the *astral body* - is the subtle, unseen "phenomenal doppelgänger" or "etheric double" of the dense physical body... albeit, more-so as a misty shadow with defined parts, powers, and organs - as the structure of the inner astral self is definite and coherent. The linga sharira contains *pranamaya kosha*, movement of the *pranic force* directing our physical and mental activities: (See below: *The Koshas - The Five Layers of Being*). This movement happens through the **nāḍīs**, conductors of energy which are controlled by the six chakras: (refer to page 18). This *vital sheath* is much subtler when compared to *annamaya kosha*. This is composed of vital energy. As long as this vital energy exists in the organism, its' life continues. This "vital" sheath is responsible for *all* our physiological functions namely breathing, digesting, metabolizing, circulation, endocrinal, neural, skeletal, muscular, *etc.*

The linga sharira (*subtle body*) surrounds the sthula sharira (*physical body*) as an aura of energy - *infer*. The *nāḍīs* (*subtle energy channels*) exist in this subtle medium through a fine merger into the physical

medium. This is the “vital body” - a prototype and reflection of the physical body. It comes into existence before the physical body as the latter is being constructed and formed upon-and-around it... and *it* only fully fades out and dies when the very last remaining particle of the deceased physical body disappears and disintegrates.

In the internal astral body there are counterparts of our sensory organs outside. They are called **astral senses** - thus, we are able to develop sensible abilities to “remotely view” impressions otherwise inaccessible to our normal senses, hearing through our astral ears and seeing through our astral eyes, purportedly using **extrasensory perception (ESP)**. This is called clairvoyance and clairaudience.¹⁰

Just as the outer flesh-body has a spine which is the column whereon the being sustains itself with the brain at the top,¹¹ so to does the astral body have its spine and brain permeated with “currents,” somewhat similar to currents of electricity, which may be called “**astro-nerves**.” These astro-nerves spread out all over the astral body from the “astral brain” and the “astral spine.” All of which are related to every organ in the outer visible body - and particularly connected with such centers in the physical flesh-body as the heart, throat, solar plexus, and spleen - here making a direct reference to the chakra energy centers - but it should be understood that it is unwise to focus and concentrate too much on these where. Nevertheless, the astral body is the form, mould, and blueprint upon which and around what the dense physical anatomy is built as the mediator between mind and matter.

Now, people oft use the phrase “mind over matter” but the only way the mind has any control, influence, and effect over the flesh material of the physical body is *via* the astral body, upon-and-around which the physical one is built. True sensation belongs to the astral body and the physical senses are merely their outer representatives on the plane of gross matter. All the senses have their seat in the flesh-body, and every one of them is a thousand-fold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste, and smell, are only gross organs which the inner ones use, but which of themselves can do nothing. The astral body, wherein exists intellect, responds to the commands of the mind causing the physical nerves and physical body to react *accordingly*, to whatever extent they are able. *We have all heard of cases where people have succeeded in healing their physical bodies through the use of various positive thinking or positive affirmation techniques, also known as autosuggestion.*

“Every day, in every way, I am getting better and better.”
Dr Émile Coué,
a French psychologist who introduced positive affirmations to the healing process

We also know that people who were perfectly healthy have managed to make themselves ill through incorrectly thinking and believing that there was something wrong with them.

The astral body is made of a material substance of very fine texture as compared with the visible body, and has a great tensile strength, so that it changes but little during a lifetime, while the physical alters every moment. And not only has it *this* immense strength, but at the same time possesses an elasticity permitting *its* extension to a considerable distance. It is flexible, plasmic, extensible, and strong. The matter of which it is composed is electrical and magnetic in *its* essence, and is just what the whole world was composed of in the dim past when the **processes of evolution** had not yet arrived at the point of producing the material of flesh-bodies. But the astral body is not raw or crude matter

The astral body comes into existence before the physical body and *it* only fully fades out and dies when the very last remaining particle of the deceased physical body disappears and disintegrates, excepting the skeleton. It can *also* be thought of as the “vital body” or “energy body” of the human being because it is the vehicle through which prana flows through the physical body. It is this part of our constitution which is utilized in the activities which have become known as **astral travel, astral projection, and so forth**. The term “**astral**” is used in Theosophy simply as a synonym for “subjective,” “subtle” or “inner.”

The teachings of Theosophy about the seven principles or sevenfold nature of the human being explain that the mind principle stands higher in our inner constitution than the astral principle and that the astral principle in its turn stands higher than the physical principle. Thus, our astral body, which is our vital body, our energy body, receives and hears the commands and impulses from the mind - whether these are sent out consciously or unconsciously - and reacts accordingly through its vehicle of manifestation, which is our dense physical body.

Its main connection point with the physical body is in the area of the spleen and these two bodies that we have are connected with one another throughout each lifetime by a sort of unseen **umbilical cord** which some have called the “**silver thread**” or “**silver cord**.”

Sthula Sharira - The First Physical Part The Mortifying Flesh-Body

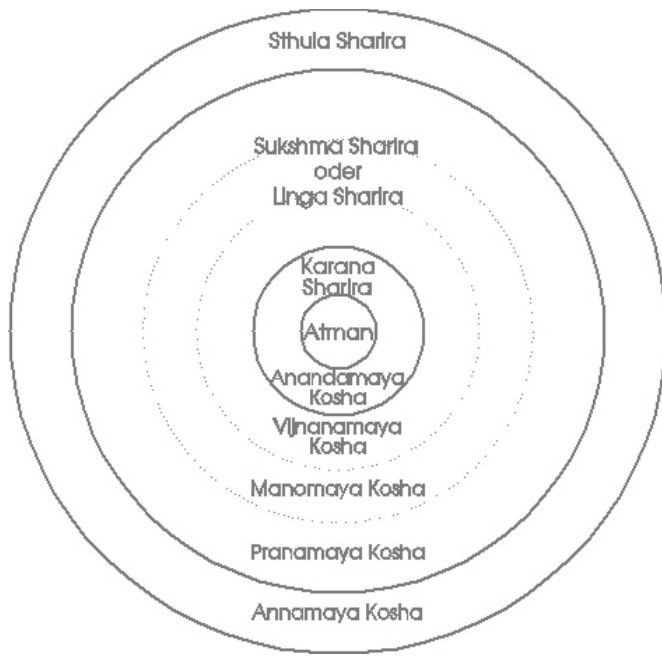
Sthula sharira is the Sanskrit name for the outer-most, or visible material aspect of our gross flesh body - the mortal physical frame of skeleton, nerve fibre, lymph and blood, muscle mass and cellular composition. It is not in strict truth a principle in itself but is simply the vehicle of all the other principles during **physical incarnation**. Sthula sharira is described as being the child of **linga sharira** (its mother) by conception of **prana** (its father). It is our outer shell and really nothing more. We often place far more importance and emphasis on our outer shell than is really necessary or worthwhile.

We are not doing ourselves any favours if we identify ourselves with our flesh body or with any other aspects of our lower animal nature. These simply comprise our present personality, in distinction to the permanent individuality of the soul, the **reincarnating ego**. And higher still than the soul is pure eternal spirit of our undying **Real Self**. Souls are many but “**Spirit is One**.” The whole aim of life is to realize who and what you really are and to quick become in consciousness. Truly, only the inner reality is the reality which we should strive to identify with... and not the flesh.

“Watch and pray, that you enter not into temptation: thy spirit indeed is ready and willing, but *verily* yine frail flesh is weak.”
Matthew 26:41

¹⁰ Ibid.

¹¹ Ibid.



The Three Bodies

Wind, Bile and Phlegm

In Hinduism, an individual *atma* (soul) is *apparently* clad in three bodies and enjoys three corresponding states: The physiological system of the *sthula sharira*, or the *karya deha* (gross body) - *see supra*; the vital, psychic, and intellectual system of the subtle *sukshma deha* - *also known as the astral body*; and the blissful consciousness or awareness principle of the *karana deha* (causal body). These three bodies are inter-connected with each other, and a person functions best when they are in harmony with one another.

The *gross body* is the outermost covering of the atman, the *subtle body* is the middle covering of the atman, while the *causal body* is the final, innermost covering of the atman. At the time of death, both the causal and subtle body (that remain together but) separate from the physical body.

Sukshma Sharira

The *sukshma sharira* or the *linga sharira* - *see supra*, is made up of both the subtle pranic body and the entire psychomental complex that can exist independent of the gross physique, containing all vital functions which keeps the physical body alive, being made up of the *pranamaya kosha* (vital life breath), *manomaya kosha* (intuitional mind) and *vijnanamaya kosha* (intellectual mind) - *infer*. It includes the five organs of sense, the organs of action (genitals, anus, hands, legs and speech), the five vital breaths, *as well as* wisdom and intellect.

This subtle body is believed to exist after an individual dies and operates as a medium for reincarnation. It is not made of essential matter, but happens to be existent due to *vasanas* (tendencies) and *samskaras* (impressions) that are stuck to it over the period of many births.

Karana Deha - The Causal Body

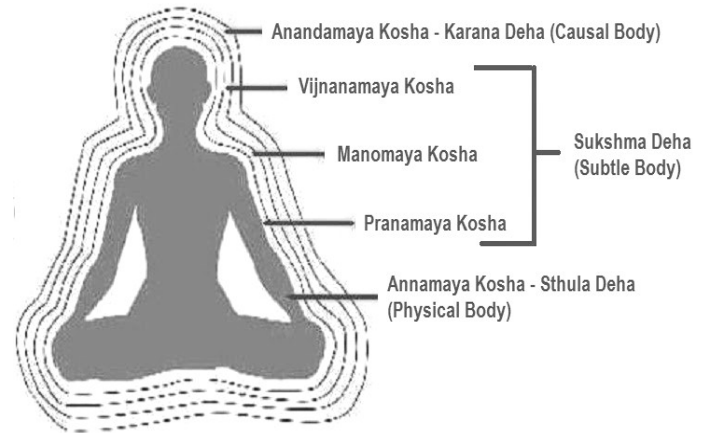
The causal body extends from our physical body and is perceived as a grid-like structure of transparent lines on a strong blue colored background. It's a blueprint or a template for a perfect physical form. This "blueprint" is the essence of all essentials, the causal essence, that

which embodies the seed of all seeds. It is the sole cause for the gross and subtle bodies to quick become in the next birth of the soul that has not liberated nor detached from a causal body, and it controls the formation and growth of those other two bodies, determining every aspect of the next rebirthing experience.

The *karana deha* is a doorway to higher consciousness and links an individual consciousness with the collective consciousness, thus infusing security and emphatic knowledge within an individual due to the support system of the collective consciousness. All soul-experiences from our plausible past lives are stored in the extant causal body, and it carries all the information acquired during our previous births. The infatuations and intense or deep desires for worldly objects and pleasure, called "vasana" goes along with it.

The causal body connects to our *vishuddhi* (throat) chakra and it must be aligned within our fleshapoid meat body and the magnetic core of the Earth. When it's out of alignment symptoms like paranoia and other feelings of insecurity or fear of death can occur.

Once our mortifying meat body dies it becomes a part of natural environmental elements... but our causal body, or *karana deha*, goes wherever the non-liberated soul goes, unless the soul is completely detached or freed from it. Once a soul has completely detached from its causal body, it goes on into the Abode of God... and never has to quick become flesh again - except for as God's doth decree.



The Koshas - The Five Layers of Being

Annamaya Kosha

Human beings consist of a material body built from the food they eat: *annamaya kosha* (maya means "made of" and anna means "food" or "physical matter"). Those who care for this body are nourished by the universe itself. The *annamaya kosha* can be *sattwic*, *rajasic* or *tamasic*. The word *sattwa* means harmony, balance and tranquility, where you create a balance between activity and peace. *Rajas* means dynamic, active, violent. *Tamas* means dull and inert.

In modern science it is said that all the time, the whole day and night, atomic energy is bouncing in and out from this physical body. Of course, you cannot see it, but everybody is emitting or throwing away these atoms. The *sattwic* body creates a longer bouncing, a *tamasic* body perhaps no bouncing at all, while a *rajasic* body has a bouncing but it has no limitation.

Now when these atoms or atomic particles bounce off your body and come back, there is a period of rest. In the same way, in between inhalation and exhalation there is a point of rest. That is called timelessness and it is very short. In that short period, the body transmits energy which is *sattwic*, *rajasic* or *tamasic*.

Prana-maya Kosha

Inside this is another body made of **life energy** - the organizing field that holds your material body together. It fills the physical body and takes its shape. This is the life energy that governs your biological processes, from breathing to digestion to the circulation of your blood. It's called **chi** in Chinese medicine and **prana** in yoga; the ancient Egyptians called it the **ka**; whatever it is called it is a part of our cosmic life force energy. Those who treat this vital force as divine experience excellent health and longevity because this energy is the source of physical life.

The energy body is called the **prana-maya kosha**. When it ceases to function your physical body can no longer operate. Your heart and lungs stop working and your cells begin to disintegrate. In Western culture we strongly identify with our material body, yet without prana supporting and directing it, it can't survive more than a few minutes.

Pranic energy - see page 16, *supra* - is vibrant and in constant motion throughout life. It is not only in human beings, animals, herbs or trees, not only in oceans and mountains, minerals and bacteria. The tiniest part of an atom has prana. This prana is both visible and invisible. Wherever there is prana there is movement, growth, change and activity and where there is no prana there is no activity. When we die the body dissipates because it has become completely bereft of prana.

If the pranas are agitated or there is a pranic imbalance, there is imbalance everywhere. To understand prana you need to know a little about positive and negative atoms. The pranas are in the atmosphere in the form of positive and negative ions, which keep on bouncing, migrating and reintegrating. A balance has to be created between them. If you study the science of the behaviour of positive and negative ions, you will understand the importance of balancing the prana in the body, because prana represents the positive energy in the body, and mind represents the negative energy. When there is a balance between positive and negative energy, then you can see illumination and everything is in harmony.

This prana is responsible for the action of the karmendriyas, the organs of action, just as electrical energy is responsible for the functioning of a lightbulb or a computer, for example. If the electricity which is being supplied somewhere in 220 volts becomes 440 volts, everything will burn. If the electricity becomes 120 volts, then there will also be a brownout crisis. Therefore, the electricity has to be adjusted according to the capacity of the lightbulb or the computer. Similarly, there has to be coordination between the prana and the indriyas or sense organs.

There are five **karmendriyas**: feet, hands, vocal cords, urinary and excretory systems. By **karma**, action is inferred - and **indriya** means vehicle, tool or sense. Through these five karmendriyas you perform five gross actions. Prana is the force behind them. You have seen how old people become slow due to lack of prana. Pranamaya kosha is the energy in annamaya kosha. More-so, there are also five main **pranas**: prana, apana, udana, samana and vyana. These forms of prana control various functions in the physical body. For example, urination, excretion, insemination and childbirth are consequences of apana. Then there are five auxiliary or secondary pranas.

According to the **classical tradition** prana enters the womb in the fourth month of pregnancy. When an embryo is developed in the mother's womb, it is part of the mother's body and prana. After the third month, the independent or individual pranas manifest in the foetus. That is to say, from the fourth month, the mother's prana and the prana of the embryo become two different pranas. Therefore, remember that prana is universal energy.

Manomaya Kosha

Within the vital force is yet another body, this one made of thought energy. It fills the two denser bodies and has the same shape. Those who understand and control the mental body are no longer afflicted by fear.

The third sheath or **mental body** is the apparatus responsible for our **sensory and motor activities** and our day-to-day conscious awareness when we're functioning "on automatic." It processes input from our **five senses** and responds reflexively. When we move through life passively, reacting to our environment rather than actively shaping it, our awareness is focused here. Many people, and most animals, routinely operate at this level.

This body is called **manomaya kosha** (which means "body made of thought processes"). In the West we associate our **routine mental state** with the brain, but this higher energy state includes the entire nervous system (including the brain). Whereas, the pranamaya kosha operates from the moment of our first breath to our last, but the manomaya kosha shuts down temporarily on a daily basis, regenerating itself during the state of deep sleep.

In Sanskrit, the mind is known as **manas**, and the *literal* meaning of manas is 'that by which you cognize, perceive and understand.' Perception, cognition and understanding are the basic and primary qualities of the mind. Three stages in the **evolution of the mind** are known to human beings: the **conscious mind**, the **subconscious mind** and the **unconscious mind**.¹² Our minds are connected with time, - past, present and future, space - here and there, and causality - the relationship between cause and effect.

The eminent psychologist **Carl Jung** used to talk about the three broad divisions of the mind in terms of archetypes, dreams and visions. He said there is no known source of these things. Whether they are transferred to you from your parents or from a super space, from your previous incarnations or from some unknown transmissions, there is a primitive stock of archetypes within you. This is called **samskara** - i.e., the seed body or the unconscious.

The mental body "feeds" on the sense impressions we offer it. If we supply our third sheath with a continual stream of violent TV shows and video games, *for example*, it begins to crave increasingly aggressive forms of stimulation, and may become more agitated and less sensitive to the suffering of others. If we "stuff" it with too much work or too much play we may experience a form of mental "indigestion," leaving us feeling harried or exhausted. A harmonious environment, interesting professional challenges, and fun and supportive relationships offer an ideal diet for the mind.

Vijnanamaya Kosha

Deeper still lies another body which permeates the three denser bodies and assumes the same form. Those who establish their awareness here free themselves from unhealthy thoughts and actions, and develop the self-control necessary to achieve their goals. This is the **vijnanamaya kosha** (vijnana means "the power of judgment or discernment"). It is often translated as "psyche," or "intellect," but the real meaning is broader, encompassing all the functions of the higher mind, including conscience and free will. It may be easier to understand the distinction between the third sheath or mental body and the fourth sheath or intellectual body by taking a look at those in whom the vijnanamaya kosha is underdeveloped.

One such type is someone who doesn't seem to be in control of their life, who is constantly reacting to circumstances rather than making a

¹² Of which more will be said later in the forthcoming paper, "An Introduction to Brain Mechanics and Understanding Basic Psychology."

decision and responding proactively has very little willpower and is continually the victim of their own poor judgment. Another example of a deficient fourth sheath is someone without strong personal ethics, who may attend religious services and speak piously about moral values, but when the opportunity arises to benefit themselves at the expense of others, they don't hesitate to act. Their ability to discern between right and wrong is weak - conscience is a platitude rather than a living experience for these.

Vijnanamaya kosha is related to a very unknown part of the universe and it is a link or sutra between the conscious mind, the individual mind and the universal mind. Universal knowledge comes to the conscious mind through vijnanamaya kosha or the psychic mind. Vijnanamaya kosha does not depend on time, space and causation factors.

An activated fourth sheath is what distinguishes human beings from animals. Only humans have the ability to direct their own lives, free from the promptings of instinct, and to make moral choices not to harm, lie, steal, overindulge, or desire more than what is actually needed - and to be content, pure, self-disciplined, studious, and devoted. This is the path of the intellect in which you are advised to study spiritual truths, contemplate them deeply, and finally incorporate them into the very core of your personality. On this path your spiritual understanding becomes the "food" with which you nourish your intellect.

Anandamaya Kosha

Hidden inside it is *yet* a subtler body, composed of pure joy. It pervades the other bodies and shares the same shape. It is experienced as happiness, delight, and bliss. In the vast majority of humans, the fifth sheath is totally underdeveloped. This is the *anandamaya kosha*, the subtlest body which is experienced as *ananda* (*spiritual bliss*). It is not possible to translate the word ananda - some translate it as bliss or happiness, but ananda is *just-as-much* when there is neither happiness nor unhappiness. Generally only saints, sages, and genuine mystics have done the inner work necessary to make ananda a living part of their daily experience, and most people are hardly even aware that this level of consciousness exists within themselves.

This is an ever-unchanging unified experience - and does not fluctuate under any condition: Death cannot change this experience; birth cannot change it; love and hatred cannot alter or deter the experience... so we call it a homogenous experience - in comparison, the experiences of our daily life are not homogenous, being divided by the conditions of life.

The anandamaya kosha is extremely important because it's the final and thinnest veil standing between our ordinary awareness and our higher Self. Many individuals who've had near-death experiences have reported experiencing a brilliant white light radiating all-embracing wisdom and unconditional love. This is the experience of the anandamaya kosha. Saints and mystics purify their minds so that they can have this experience throughout life, not just for a fleeting moment at death.

In the Tantric tradition, spirit is often symbolized as Shiva, the transcendent Lord who is ever immersed in divine consciousness. Matter/energy is called Shakti, the Supreme Goddess whose divine body is this entire universe. It's said that they love each other with unspeakable intensity. Their supreme love is experienced in the anandamaya kosha, where spirit and matter passionately embrace.

The Three Gunas

These five bodies are called *koshas*, or "sheaths," in Sanskrit, because each fits in the next like a sword in a scabbard. Only the

densest is made of matter as we know it; the other four are energy states invisible to the physical eye, though we can easily sense their presence inside us when we pay close attention. The inner bodies are the source of our well-being during life and are the vehicles we travel in after death.

These five koshas belong to the lower existence, not to the range of supreme knowledge. They are controlled by the three *gunas*: sattwa, rajas and tamas. Guna means quality, faculty or attribute. The three gunas belong to nature. In philosophy nature means *prakriti*, the "universal law." There is a universal law which controls all, from biggest to tiniest, and it is inherent in the thing itself.

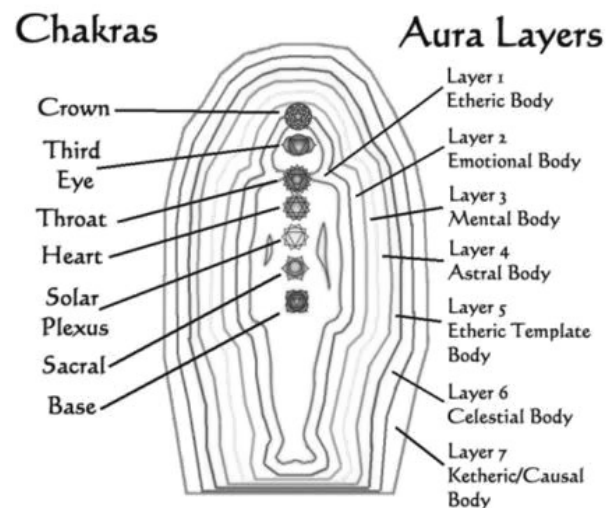
The three gunas work in unison. Nothing is controlled by one guna. The body is controlled by tamoguna, but there is also a little bit of rajas and sattwa. In the same way, anandamaya kosha is controlled by sattwaguna, but there is a trace of the other two gunas. The mind is controlled by rajoguna, but there is a trace of the other two gunas. The three gunas control the five koshas in cooperation with each other. They all have a share. In one kosha, one guna may have a major share and in the others a very minor share, but the proportion changes from time to time.

As multidimensional creatures our awareness manifests on many different planes. By getting to know your five bodies and the inner Self (whose awareness illumines them all), you can experience the health and fulfillment of an enlightened life.

The Seven Layers Of The Aura

The etheric body is *usually* divided, *for clarity*, into two parts. The first of these is the *etheric double* - this closely resembling the ordinary flesh-body, extending out perhaps an inch beyond the surface of the skin, and providing the framework of subtle formative energies on which the material physique is built. It contains a series of meridian channels and energy centers, which have an important role in mystical work.

The second part of the etheric body is called the *aura* or, *in another context*, the **Sphere of Sensation**. This is a roughly egg-shaped field of energies surrounding the etheric double, extending out several feet from the physical body. It serves as the interface between the etheric body of the individual and that of the cosmos, and all the forces of the universe are reflected on its surface.



The **aura** is *an energy field surrounding our entire body* as a hazy bubble of light surrounding our human flesh-bodies from head-to-toe.

Everything has its own aura and, often, we can sense the **auric field** of a person when we pick up on their “vibe.” The **energy body** (or **aura**) has seven main layers, each of them relating to our physical, mental, emotional and spiritual condition. These **aura layers** transmit information between the body (through the chakra system) and the immediate external environment. As said, these layers have an **ovoid shape** and are arranged one inside the other - and vary in depth and size, depending on the person and where they are at in their lives: spiritually, emphatically, emotionally, mentally, and physically.

Each layer or level is an energy field varying vibrations of a person’s thoughts, feelings, state of health, awareness, and past experiences. The outer layers are larger and with higher vibration. In a healthy state, the entire aura can extend several feet and is very bright in color, but in an unhealthy or weakened state, the auric field can be small and dull. As with the chakra system, there are many more layers - over 50 - but they are not important to us while we are in the physical life.

Each layer of aura corresponds to one chakra. The layers of the aura pulsate outwards from the body, with the first layer being closest to the body and the seventh layer being furthest away from the body. Each layer *also* increases in vibration as it moves outwards, with the seventh layer carrying the highest vibration. The odd numbered layers tend to be more structured and carry a “**yang energy**,” whereas the even numbered layers are more fluid and carry a “**yin energy**.” This helps us to achieve balance and harmonizes our energy.

Three **lesser astral layers** are connected with the manifestation of physical and serve to form your personality. It is also believed that they begin to develop at conception and disappear at death.

Aura Body - The Physical Plane

The Etheric Body – The First Layer of Aura (Lower Etheric Aspect)

The **etheric body** is the first layer of the aura after the physical body and can be seen as a bridge between the physical body and subtle bodies. It is connected with the first “root” chakra: (muladhara). Since it is the closest to the physical body, it is the densest, but at a higher vibrational level than the physical body.

The etheric body is an **energy matrix** and is anchored to the physical matter of the material flesh-body. The etheric body gives vitality and organization to the physical body. It transmits energies of the higher bodies down to our physical consciousness. This is the layer that corresponds to the physical life, feelings, physical pleasure and pain, and physical health and wellbeing.

The etheric body copies the form of the physical body and extends one-to-five cm. around it. It vibrates at a frequency of 15-20 cycles *per* second. Its shape is composed of a plurality of power channels, called **meridians**. These channels form a network on which rests the tissues of the physical body, restricting any material seen as a cavity in the etheric body. Something like a “negative-image” of the physical body. This grid is primary and appears before the physical body. It is like a template, in which cells grow on the physical body.

The etheric body is in constant motion. Its color can vary from whitish blue to dark blue. The lighter color means thinner ethereal layer. In weak and sensitive people is light blue, with a gross personality is rather gray.

This layer is invisible to most people, although this is the first thing you see when you start to practice viewing the aura.

The Emotional Body - The Second Layer of Aura (Lower Emotional Aspect)

The **emotional body** is the second layer of aura, which vibrates the frequency of emotions and feelings and affects emotional balance as a

whole. It is connected with the sexual and procreative center of the physical body - the second “sacral” chakra: (swadhisthana). The emotional body creates an opportunity for causation of desires, emotions, imagination and psychic abilities. It gives strength, which is essential for effective action and manifestation in life.

Although it only extends from two-to-five cm. from the physical body, it copies the shape of the physical body. The emotional body looks like a soft colored clouds of fine substance in constant motion, which express the full range of our emotions. These clouds change color to changes in emotions, so they describe transmitted domestic sentiment. All colors of the rainbow can be seen here. It shows dark spots or muddy and frozen areas, places where there are emotional blockages and emotional disorders. It is more difficult to see this layer of aura, but with practice it is possible.

Feelings within the emotional body include a full range of emotions, such as: fear, hatred and grief, love, happiness, and ecstasy. They also include the full range of desires which are completely selfish, *as well as* destructive desires, or high spiritual aspirations and selfless desires.

The Mental Body – A Third Layer of Aura (Lower Mental Aspect)

The third layer of aura is our **mental body**. It is a still finer and higher vibration of emotional layer. This layer is connected to the vibration level of thoughts and mental processes, ego and personal power. There is a connection with the third “naval or solar plexus” chakra: (manipura). It displays the thoughts and attitudes of the people - the seat of intelligence and personal power - a level of rational mind.

The mental body facilitates the cognitive ability to know. It gives us the ability to recognize and have thoughts, beliefs, ideas and higher mental abilities. This layer of the aura is the energy that we intend to use or to change the circumstances that surround us. Many people find this magical layer of aura, because this is where you can create everything you want for your soul. This is a means of fulfilling your destiny and for the interpretation of the path that leads you through life.

The mental body extends for six-to-ten cm. from the body. It is composed of finer material, the emotional body, and usually appears as a bright yellow light radiating from the head and shoulders and expanding around the body, which grows stronger and pulsates when one focuses on mental tasks. The mental body is a structured body. It contains the structure of your ideas reflecting linear thinking processes and forms of your mind. The stronger and more ingrained are these thoughts, the greater is their expression in the mental body. The color of thought forms in the mental layer shows the character of your emotions attached to it. The mental body can be very difficult to imagine as people have started to develop and use intellect consciously recently. Mental consciousness ranges from recognition of specific details to the recognition of the common, comprehensive, and abstract.

Aura Body - The Astral Plane

The Astral Body – The Fourth Layer of Aura

The **astral body** is the fourth layer of the aura and is associated with areas of expression of ethereal, emotional and mental layer. There is a connection with the fourth “heart” chakra: (anahata). It displays the thoughts and attitudes of the people chakra (heart). It shows your capacity for conditional and unconditional love.

The astral layer is a bridge between the denser, lower vibrations of the physical and subtle levels, higher levels of spiritual vibrations. In other words, the astral layer is not only the dividing line, but also the connection of the lower three layers with higher three. In this layer of aura, pass all the energy moves from one world to the other. Almost all healing energies coming from the astral layer, as this is the layer of love

and conditional and universal, and is the first of spiritual layers. This body connects you to the higher dimensions of reality. It is the door to the astral world. Much of the interaction between people is carried out on the astral plane. Large patches of color are spread in the space between people, some pleasant, others not so much. This difference is felt very well., for example, two people who may *apparently* be avoiding each other, are still connected on the energy level, which holds a turbulent communication of sentient thoughts and emotions between them.

The astral body is composed of colored clouds more beautiful than the emotional body. While emotional tends to have the same set of colors, there is a pink light of love. It extends from 15-to-30 cm. from the body. When people fall in love, they can see the beautiful pink light arcs between their hearts and add a beautiful pink color to the normal golden pulsations of the **pituitary gland**. From chakras grow filaments that connect the pair. When the connection is completed, these fibers are torn, sometimes causing severe pain.

Emotional experience includes dreams, fantasies, experiences outside the body, near-death experiences, hallucinations, imagination and visions.

Astral Travel and the Dream Body

The term ‘astral’, ‘etheric’, or even ‘dream’ body, refers to the theory that human consciousness can become completely separate from the body, and in this form be free of the limitations the flesh-body has. The **astral body** is the link between the nervous system and the cosmic reservoir. It is said to appear very much like the physical body, with all the features and limbs, but be made of subtler material, or even of thought and emotion. This concept of a finer body most likely arose out of basic human experiences in the earliest period of human thought. Because, while dreaming, it is common to be in places far distant from where one is asleep... so, it was thought *that* the dreamer actually visited that place while they slept, or that a finer spiritual body had traveled away from the corporeal self and gone to a heavenly or spirit world. Also early human beings, *just as occurs today*, experienced impressive **out-of-body events** which at face value again show a distinct self moving at a distance from, and having a life completely independent of, the physical body.

In **spiritualism**, for instance, a whole “heavenly realm,” or “life after death state,” is said to exist around the concept of the subtler bodies. With these subtler bodies, it is said we can exist after the death of the physical body, and have total and fascinating involvement in the different dimensional worlds these bodies continue to exist in.

In **occultism**, there is an attempt to define the function of the astral body in the overall process of human existence *insomuch as* as long as a person has no **organs of perception** that can sense the **subtler aspects of human nature**, the only apparent world is that of the physical body. Although, ‘the soul is fully active’ during sleep... a person can know nothing of this... as long as they have no spiritual organs of perception through which to observe what is going on around them and see what they are doing during sleep as easily as can be observed in the physical environment with his ordinary senses fully awakened. In this **supersensible world**, the astral body is that which brings consciousness to the *otherwise* vegetative existence of our body. Without the process *that* the astral body produces, we would exist in a similar way to a plant, in a sort of sleep without traces of self-awareness.

“Man has his physical body in common with the minerals and his etheric body with the plants. In the same sense he is of like nature with the animals in respect of the astral body. The plant is in a perpetual state of sleep. Anyone who does not judge accurately in these matters may easily fall into the error of attributing to plants *too* a kind of consciousness such as the animals and man have in their waking state. But this mistake is

only possible when one’s idea of consciousness is inexact. One may then aver that a plant too, when subjected to an outer stimulus, will perform movements, just as an animal will do. One will refer to the ‘sensitiveness’ of many plants, which for example contract their leaves when certain outer things affect them. But the criterion of consciousness does not lie in the fact that to a given action a being shows a definite reaction. It lies in this, that the being has an inner experience, and this is a new factor, over and above the mere reaction. Otherwise we might as well speak of consciousness when a piece of iron expands under the influence of heat. Consciousness is only there when for example, through the effect of heat, the being inwardly experiences pain.”

Rudolph Steiner, “*Occult Science - An Outline*”

This is not, *however*, the general view of the astral body in popular spiritualism and alternative thinking. In these, the astral body is a vehicle through which one can experience awareness separated from the physical body... being able to travel anywhere in the world of “reality” and beyond and, in moments, witness what is happening at a distance. One can meet and commune with other individuals who are *also* projected from their body, *as well as* people who are dead and therefore have no physical existence at all.

The reasons or causes for such an “out-of-body” projection may be due to an induced trance, an anesthetic or other drugs, an illness, or the approach of death.

Aura Body - The Spiritual Trinity

The Etheric Double – The Fifth Layer of the Aura (Physical Aspect)

The **etheric double** is the fifth layer of the aura and is a blueprint of the lower etheric body and where matter is shaped into aspects of the physical body. There is a connection to the awakening to the opposites in the fifth “throat” chakra (vishuddhi). This layer is a mirror of the ether layer, and further comprising all forms physical body.

The **etheral counterpart** contains all forms of physical layers, something like their drawing. Illness in the first layer deforms causes an imbalance within the physical body - the ethereal counterpart restores the first layer. In the etheric double, sounds, such as the sacred **Aum** or **Om**, can create matter, so use of natural healing sounds can affect this layer by changing the mechanical vibration of the double. Both diseases can be monitored and treated in this layer, and be passed down to the physical body.

It extends from 30-to-60 cm. from the body and is usually seen as a blue color of cobalt background. Like the first “*film*,” it is a “negative-image” of all organs and the lower layers... and so, it gives form to the physical body.

The Celestial Body – The Sixth Layer of the Aura (Emotional Aspect)

The **celestial body** is the sixth level of the aura and is associated with enlightenment. There is a connection with the sixth “third eye” chakra: (*ajna*). It consists of light - and is *also known as* a visceral level, where we have access to the higher intellect - making personal knowledge, wisdom and information available to the collective consciousness.

This layer gives access to thoughts and feelings and emphatic manifestations. This is the level at which we experience **spiritual ecstasy**. This is the layer that expresses our relationship with God the Creator, where “everything is” unconditional love. When this body is developed through raising awareness, personal growth and creative visualization, it can be extremely powerful in connecting us with our purpose in life and to give him a lot of strength and balanced perspective.

The celestial body is 80-to-90 cm. from the body. It is difficult to see its pretty, brilliant, pastel colours, and has no particular form. Its light has a gold-silver shine. This layer is quite different from the etheric double and consists of multiple beams of light.

Celestial body awareness through meditation and transformation reaches a point of “being” in a relationship with the universe, and we begin to see light and love in everything that exists. When we feel *that* we are “one with the universe,” then we raise our consciousness to this sixth level of the aura.

Unconditional love occurs when there is a connection between the open heart chakra and the open celestial chakra. Then we combine the human love for our brothers with spiritual love that goes beyond physical reality. Combining the two creates unconditional love.

*The Ketheric Causal Body – The Seventh Layer of the Aura
(Mental Aspect)*

The **ketheric causal body** is the seventh layer of the aura and is associated with the Divine and universal consciousness. There is a connection with the seventh “crown” chakra: (sahasrara - the thousand-petal lotus). It contains the plan of life or “**soul contract**” and reflects all the expertise and experiences that the soul has passed during the current life.

The causal body refers to our current incarnation and contains the structure of the physical body and all chakras. It is the most pure form and builds the relationship with “Iness” - the Divine Creator. In other words, this is where “we become one with the universe.” This layer is such that it cannot be experienced by limiting the perspective of our ego - and is the strongest and most resistant layer of aura.

The causal body extends about one meter around the body and is composed of ***fine golden threads of light*** - and has the shape of an ***egg***. The outer part is healthy and sustainable - and is outside of visible light, containing coloured bands which are reflective of our plausible past life experiences. For less evolved people this layer is collapsed, while in developed people it provides access to the soul. This layer has the most intensive energy.

Very few people claim to be able to see this layer of aura.

Aura Body - The Cosmic Plane

*The Eighth Layer of the Aura
(Memory Body)*

The eighth layer is the **Time Layer** associated with interfaces from past ***akashic records***, present and future ***karmic memories***, and is related to the eighth (memory or time continuum) chakra. This layer is also known as the “White Zone.” It is connected with the crown of the

head and extends upward one foot up to three feet above the physical body.

*The Eighth Layer of the Aura
(Soul Body)*

The ninth layer is the **Soul Body** and is associated with the planes between the worlds of Heaven and the now-here of reality and related to the ninth (***soul star***) chakra. This layer interfaces with our “oneness with Divine” in our ***pre-destined soul contracts***. This aura layer is very small and occupies an almost non-existent space on the physical plane. It is located several inches above the head.

*The Ninth Layer of the Aura
(Integrative Body)*

The tenth layer is the **Integrative Body** that serves as a pathway between the physical and the spiritual worlds and related to the tenth (***earth star***) chakra. This “grounding” layer is *also known as* the “traveling path” for the “dream body,” which is able to separate itself from the physical body and enter into the ***astral realms***. It can access data from our ***genetic soul heritage*** and contains imprints of our ***soul purpose***. It is *also* recognized as the layer which integrates our chakras and spiritual energy centers. It is located in between the physical body and the etheric body.

Aura Body - The Universal Plane

*The Eleventh Layer of the Aura
(Eternal Body)*

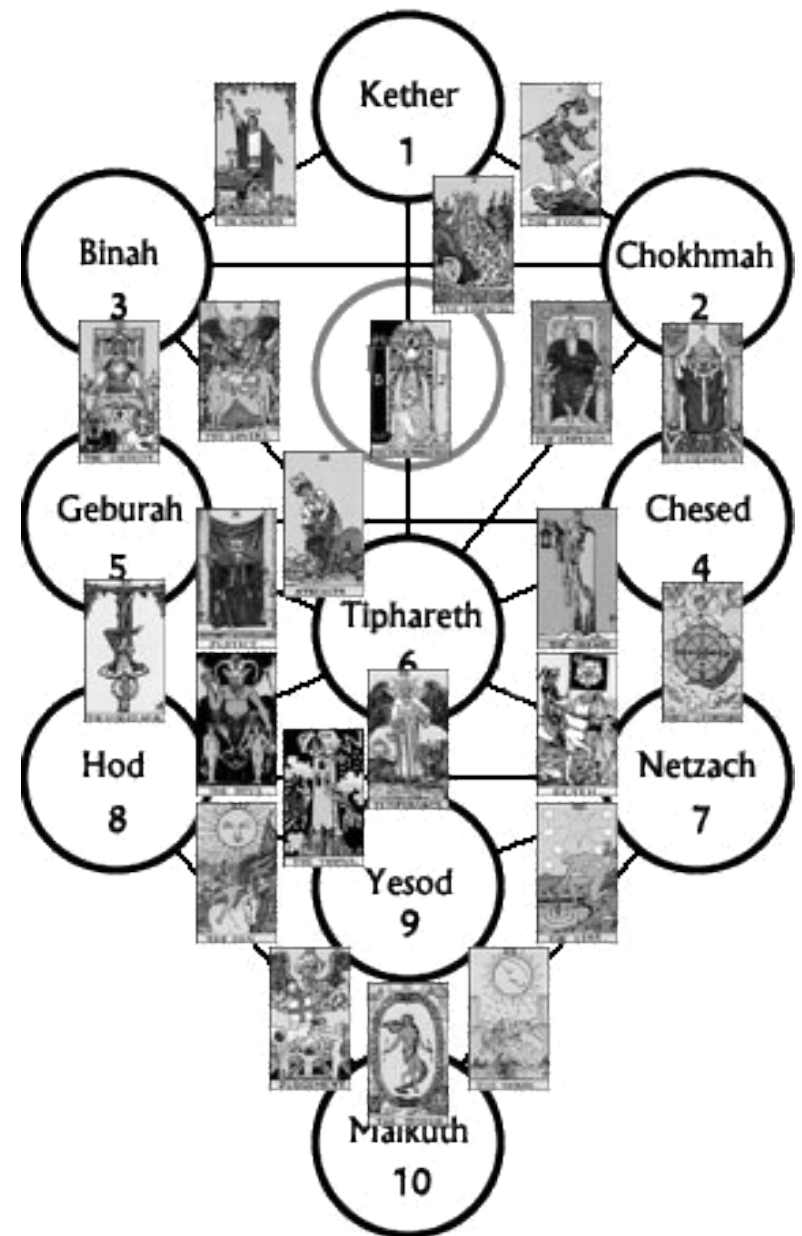
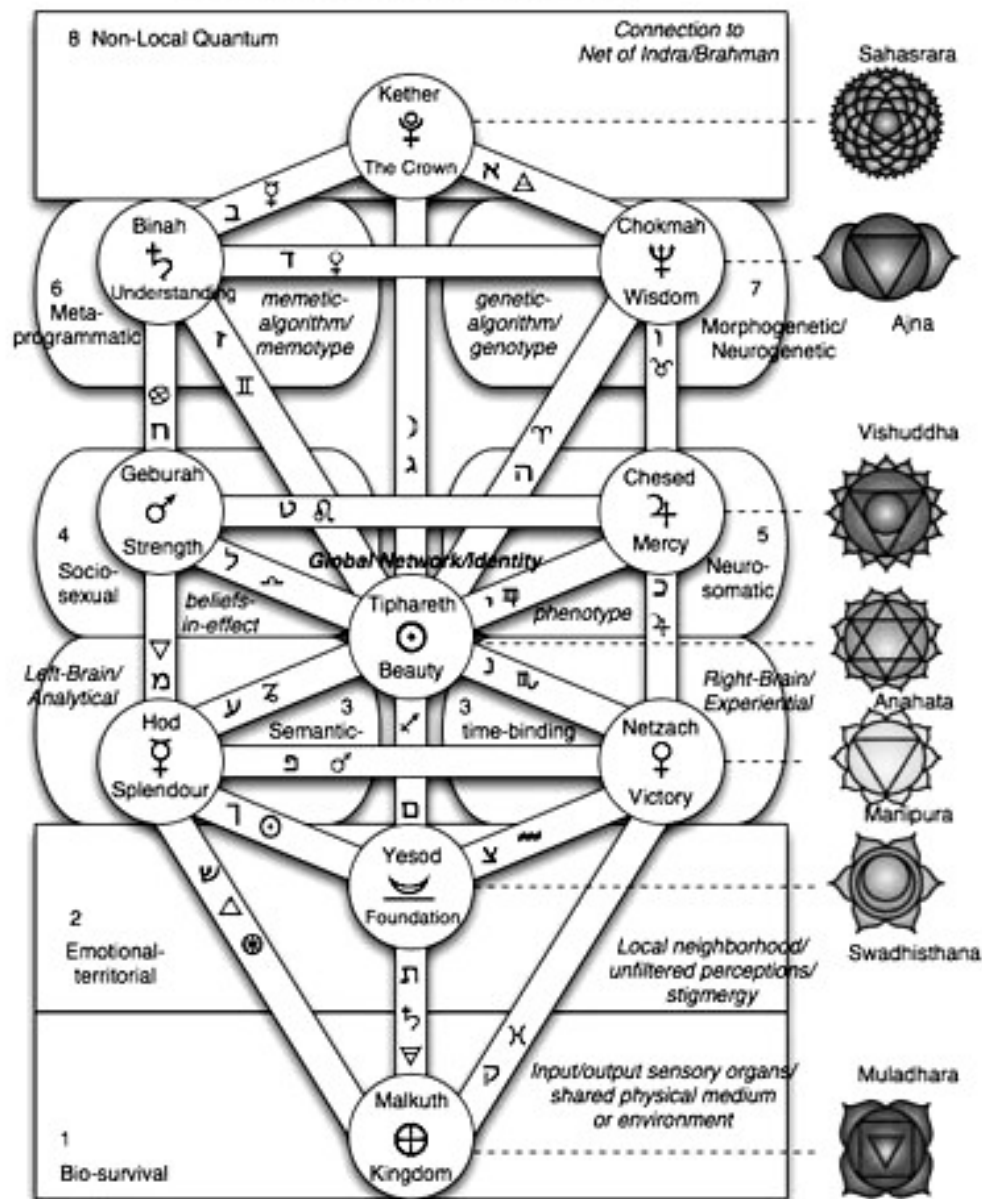
The eleventh layer is the **Eternal Soul Body** level, where our physical bodies are transformed into light-bodies and prepared for ascension, and is related to the eleventh (Eternal Soul) chakra. It is connected to and above the memory body in a linear funnel-mushroom shape.

*The Twelfth Layer of the Aura
(Universal Mind Body)*

The twelfth layer is the **Universal Mind Body**, which is the ultimate connection to the Divine, Universal Consciousness and God, and is related to the twelfth (Universal Mind) chakra. It is located in an encompassment of fluid-like illumination penetrating the entire body of the aura layers or esoteric bodies.



Qabala/Chakra/B-Dimension Model Mixup



Addendum

A Most Interesting Story

One cold January morning in 2007, a man stood by an arcade outside a metro station in Washington D.C. and started to play the violin for spare change. He played two Bach pieces, one Massenet, one Schubert, one Ponce, and a Mendelssohn piece - for about 45 minutes. During that time, since it was rush hour, it was calculated that 1097 people went through the station, most of them on their way to work.

Three minutes went by and a middle aged man hapt by - but he never stopped, not even for a second - he barely altered his gait, but did turn to notice the musician. He was the first to do so.

Half-a-minute later, the violinist received his first dollar tip: a woman threw the money in the open case at his feet... and without stopping continued to walk on. A few minutes later, John David Mortensen leaned against the wall to listen to him, but, after three minutes, looked at his watch and started to walk again. He didn't want to be late for work.

Several people paid attention to the musician, one man, John Picarello, stayed nine minutes. A three year old boy is said to have stood and watched him... but only for about three seconds, because his mother tagged him along briskly and continued to walk on - *supposedly* turning his head all the time.

In the 45 minutes *that* the musician played, only seven people stopped and stayed for a while. About twenty0 gave him money but continued to walk their normal pace. He collected \$32. When he finished playing and silence took over, only one woman had recognized the musician for whom he was, watching the last two minutes of his performance, then going up to him to say hello. There was no applause, nor *indeed* was there any other recognition. No one else knew this violinist was Joshua Bell, one of the best musicians in the world. He had played one of the most intricate pieces ever written - with a violin worth 3.5 million dollars.

Three days before his playing in the subway, Joshua Bell sold out at a theater in Boston and the seats average \$100. This is a real story. Joshua Bell playing incognito in the metro station was organized by the Washington Post as part of a social experiment about perception, taste, and priorities of people.

One of the possible conclusions from this experience could be: If we do not have a moment to stop and listen to one of the best musicians in the world playing the best music ever written, how many other things are we doomed to missing in our boring, mundane, existences?

The Old Violin

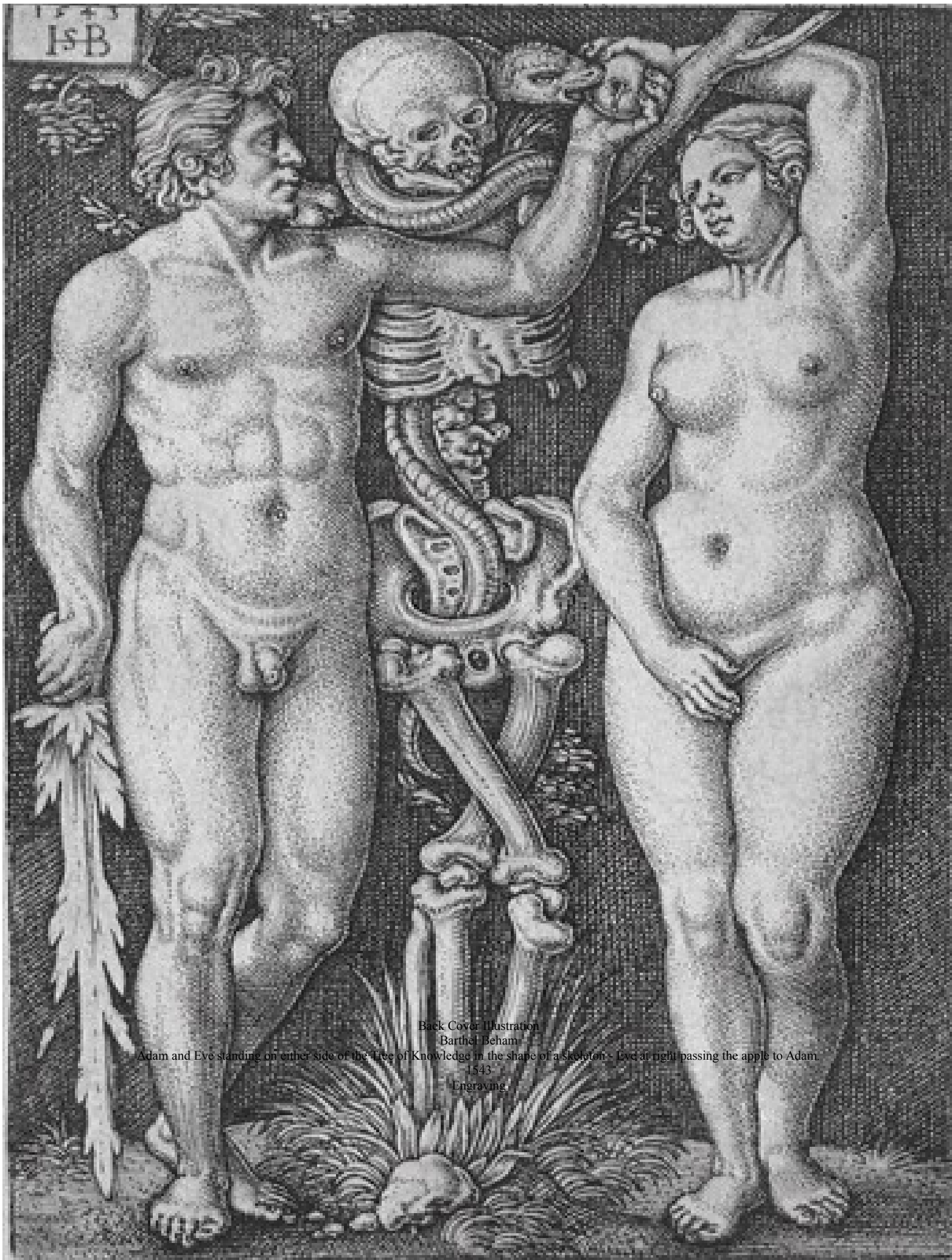
The Touch of a Master's Hand

'Twas battered and scarred,
and the auctioneer thought it
hardly worth his while
to waste his time on the old violin,
but he held it up with a smile.
"What am I bid, good people," he cried,
"who starts the bidding for me?"
"One dollar, one dollar... do I hear two?"
"Two dollars... who makes it three?"
"Three dollars once, three dollars twice, going for three..."
But, no...

From far back in the room a gray-bearded man
came forward and picked up the bow,
then wiping the dust from the old violin
and tightening up the strings,
he played a melody, pure and sweet -
as sweet as Angel's sing.

When the music ceased , the auctioneer
with a voice that was quiet and low,
said "What now am I bid for this old violin?"
As he held it aloft with its' bow.
"One thousand, one thousand... do I hear two?"
"Two thousand - who makes it three?"
"Three thousand once... three thousand twice...
Going and gone," said he.
The audience cheered,
but some of them cried,
"We just don't understand."
"What changed its' worth?"
Swift came the reply:
"The touch of a masters hand."

"Now many a soul with life out of tune,
all battered and bruised with hardship,
is auctioned cheap to a thoughtless crowd
much like that old violin.
A mess of pottage, a glass of wine,
a game and they travel on -
going once... going twice...
going and almost gone.
But then a master comes along,
and the foolish crowd never can quite understand,
the worth of a soul and the change that is wrought
by the touch of a their hand.



Back Cover Illustration
Barthel Beham
Adam and Eve standing on either side of the Tree of Knowledge in the shape of a skeleton - Eve at right passing the apple to Adam.
1543
Engraving

